M. LEWES HEWES His DIALOGVE ANSVVERED:

Or,

An *Answer* to a *Dialogue* or *Conference* betweene a *Country Gentleman* and a *Minister* of *Gods Word*, about the Booke of COMMON PRAYER.

Set forth for the *Satisfying* of those who clamour against the said *Booke*, and *maliciously revile* them that are serious in the use thereof.

Whereunto is annexed a *Satisfactory Discourse* concerning EPISCOPACY and the SVRPLISSE.

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AN ANSWER TO A Dialogue or Conference BETWEENE A Countrey GENTLEMAN AND A MINISTER of GODS Word, *About the Book of Common* PRAYER.

The DIALOGUE.

Gent. I Am very glad that I have met with you, and did long to speake with you, that you might satisfie mee in some things, concerning the Booke of Common Prayer; therefore I pray you tell mee truly (as I hope you will) is there any thing in it contrary to Gods Word?

Min. *Yes verily, it is full of Popish errours, and doth appoint horrible blasphemies, and lying fables to bee read to the people, in*

ſtead of Gods holy Word; and hath cauſed the Church of England *to groane under the abominations of the Church of* Rome, *even from the infancie of it, in Queene* Elizabeths *time, until this houre; and now there is great hope, that a time of refreſhing and deliverance is at hand, through the bleſſing of God, on this Parliament.*

The Answer:

If you were not as great a friend to the Browniſts, as you are an enemie to the Papiſts, you would not thus caſt dirt in the face of the Church of *England*, and blemiſh the pietie of thoſe, who notwithſtanding they died in defence of the truth againſt Poperie, did nevertheleſſe embrace the Booke of Common Prayer, uſing it to their great comfort, commending it to others, and ſometimes hugging it even in the very flames: as in Maſter *Foxes* Acts and Monuments may be ſeene.

Dialogue.

Gent. I never heard any blaſphemy, or lying fable read in the Church.

Miniſt. *I thinke ſo, becauſe (it may be) that you were never in the Church on thoſe dayes, wherein they are appointed to bee read.*

Gent. Upon what dayes are they appointed to be read?

Miniſt. *On the fourth of October, in the forenoone, it appointeth an horrible blaſphemy to be read for the firſt Leſſon, out of the* 12. *of* Tobie *and the* 9. *verſe; where it is written, that Almes doe ſave from Death, and purge away all ſinne: which is a maine ground of Poperie, and an horrible blaſphemie againſt Chriſt and his blood, that cleanſeth us from all ſin,* 1 Ioh. 1. 7.

Alſo in the 15. *verſe of that Chapter, it is written, that there are ſeven Angels, that doe preſent our prayers: which is another horrible blaſphemy againſt Chriſt, who onely doth preſent our prayers,* Rev. 8. 3, 4.

Gent. Theſe are horrible blaſphemies indeed.

Answvir.

I hope (if you be a Minister, as you say you are) you cannot but know that those Bookes which are not in the number of the Canonicall Bookes of Scripture, are not appointed to be read as the other are. For our Church (though it be otherwise in the Church of *Rome*) doth not apply them to establish any doctrine; as in her sixth Article of Religion she hath proclaimed. They are not allowed to thwart any place of holy Scripture; but at the best to informe manners, and not to confirme faith: For though they be in many things clear and correspondent to the holy Scriptures, yet this makes them not to be of the same Canonicall authoritie. All that S. *Hierom* saith is this, *viz.* that they be *Canonici ad informandos mores, non ad confirmandam fidem.* And S. *Austin* thus, *Let us* (saith he) *omit the Scriptures that are called Apocripha, because the old Fathers, of whom we had the Scriptures, knew not the authors of those workes, wherein though there be some truths, yet their multitude of falshoods makes them of no Canonicall Autheritie*, where by saying, *Let us omit the Scriptures that are called Apocripha*, he meanes that they should not bee used for the proving of any Doctrine, which cannot bee proved out of the other Scriptures, which are the undoubted Word of God. Aug. De Civit. D. 1, lib. c. 23.

Nor bee they but of use likewise for matter of Storie, especilly the Bookes of the *Machabees*; which nevertheless, are not to teach a man either to sacrifice for the dead, or to kill himselfe.

The direction therefore which King *Iames* gave the Clergy, in his Conference with them at *Hampton* Court, is altogether a full answer; namely, that *Wherein there was any errour, hee would not have them read at all*; which saying of his must needs be enough to stop this quarrellers mouth, and tell him, that he makes a stirre without a cause, not caring to disturbe the peace of his holy mother; which how he can be able to answer, let him judge by that which Christ hath charged him with, in *Cantic.* 2. 7.

And thus, both by the Articles of our Church, the determination of Fathers, and the direction of his late Majestie of blessed

ſed memorie, all moderate and quiet ſpirits may bee ſatisfied concerning theſe bookes *Apocrypha*, both for their generall and particular.

Dialogue.

Gent. I pray you let me heare ſome of the Fables that are in it.

Min. *On the fourth of October in the afternoone, it appointeth a lying fable to be read out of the* 11 of Tobie, *where it is written, that* Tobie *going to the doore to meet his ſonne* Tobias *comming from* Rages, *did ſtumble; and that his ſonne ran unto him and laid the gall of a fiſh to his eyes, and that the* whiteneſſe *did ſcale off, and hee reſtored to his ſight.*

Answer.

To thinke that this is therefore fabulous, becauſe the gall of a fiſh is ſaid to be uſed as a medicine for the eyes, is more than a wiſe man will be forward to affirme. Phiſitians write, that dimb ſighted eyes are cured by the gall of a Partridg: ſo alſo, by the gall of a Turtle-dove. I have likewiſe read that the gall of a Cocke mixt with the juyce of Selandine and hony, being annointed on the eyes, reſtoreth ſight. The gall of a Gripe or Ramme is alſo uſed in medicine for the ſame purpoſe. And if the galls of theſe creatures be thus precious for the eyes, why may not the like vertue be in the gall of ſome fiſh? I have read it of the Tench, that his ſlime is for ſome things as medicinable as a ſalve; whereupon the Tench is commonly called the Phiſitian of other fiſhes. And although I want leiſure to ſearch further, yet on the ſuddaine this I find, That the fat of freſh river fiſhes, molten and mingled with oyle and hony, are of great excellency for the cleareneſſe of the eyes: and if the fat of ſome fiſhes, why not of ſome their gall?

Vid. Lod's Treaſury of hea'th.

I conclude therefore, that more happy is hee, who by his paines and induſtry, can find out the cauſes of things, than he who is ſo ſingular as to account all fables but his owne fancies.

Dialogue.

Dialogue.

Miniſt. *On the thirtieth of* September, *another lying fable is appointed to be read, of an Angell that was ſent to ſcale the whiteneſſe from his eyes, and to give* Sara *the daughter of* Raguel *to his ſon* Tobias *in marriage, and to bind* Aſmodeus *an evill ſpirit, that was in love with her, and had killed ſeven men that had bin married unto her.*

Answer.

You care little for method, I ſee; *September* elſe had beene before *October*. But to let that paſſe, and come to the matter in hand: Though I thinke no man bound to beleeve any further of this, which you tearme another lying fable, than himſelfe pleaſeth; yet this is certaine, that the Scriptures themſelves declare how the Angels are ſent on Gods arrants, and have ſometimes appeared not onely to puniſh the wicked, but alſo to do good offices for the godly: as when *Lot* was led out of *Sodom*, two Angels came unto him and left him not, untill they had ſet him in ſafety. Nor was the Poole of *Bethesda* but moved by an Angell; after which motion hee that firſt ſtepped in was healed, of whatſoever infirmitie he had.

The Scriptures alſo mention, that the *Angels are all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heires of ſalvation*, *Hebr.* 1.14. and that the good Angels ſometimes fight againſt the bad, *Revel.* 12.7. and that they pitch their tents round about thoſe that feare God, *Pſalm.* 34.7. The Scriptures (ſaith Saint *Auſtin*) plainely averre that the Angels have appeared, both in viſible and palpable figures. Which ſaying of his, is verified, even by that already mentioned concerning the Angels which came to *Lot* at *Sodom*: for *Lot* ſaw them in the likeneſſe of men, talked with them, and had tryall of the palpableneſſe of their bodies, even when they put forth their hands and pulled him into the houſe; if not alſo when they led him out of the Citie. An Angell of the Lord appeared likewiſe unto *Gideon*, in the likeneſſe of a man, with a ſtaffe in his hand, *Judges* 6.21. And how *Manoah* and his

Aug. de civit. Dei, lib 15.c.23

wife were inſtructed by an Angell, concerning the birth and education of their ſonne *Sampſon*, is recorded in the thirteenth chap. of the ſame booke of Scripture.

By all which it appeareth, that there is no abſolute neceſſitie, that this which you mention ſhould be therefore fabulous, becauſe an Angell was ſent among them: For the word ἄγγελος, is *Nuncius* in Latine, as you know, and that (in Engliſh) is a *Meſſenger*. It comes from the word ἀγγέλλω, which is *Mitto, To ſend:* and therefore the word Angell is *no name of Nature, but of Miniſtery or Office*; as is obſerved by the Fathers.

And as for that which is next, of the evill ſpirit being in love with the daughter of *Raguel*, I finde in the writings of ſome Authours that which I am ſure is nothing againſt it. And firſt of all I ſhall mention that which is certaine; namely, that ſome, both places and perſons, have beene haunted by evill ſpirits: and therefore it is not altogether improbable to think ſome ſuch thing of *Sara's* bed and Chamber. The more unlikely is, that the evill ſpirit ſhould have liberty to kill her ſeven Husbands: and yet wee know that the Devill hath had leave ſometimes to doe the like; as in that (*) example of *Iobs* ſervants and his children (recorded in the firſt Chapter of the booke of *Iob*) is plainely manifeſt.

(*) See alſo Pſal. 78. 49.

But the moſt unlike is, that this evill ſpirit ſhould bee in love: a thing which comes ſomething neere to that interpretation which *Lactantius* gives, of the Sonnes of God and the daughters of Men, in *Geneſis* the ſixt, the ſecond; namely, that they ſhould take them Wives, have carnall action with them, and by that meanes bee kept out of Heaven and caſt to the Earth; who thereupon became agents and officers for the devill and his angels, who were fallen long before. Now againſt this, Saint *Auſtin* comes with a firme beliefe: for though he ſeemes to yeeld, rather than deny ſome ſuch thing concerning Devils, as I ſhall afterwards mention; yet he firmely beleeves the contrary concerning Gods Angels. And as for devills, *Michael Pſellus* affirmeth (out of one *Marke* a great *Demoniſt*) that the watery and earthly Devils have ſuch bodies as are nouriſhed like ſpunges with attraction of humour, affirming alſo that they have certaine genitours, caſt forth ſperme, and

Lact. lib. 2. cap. 15.

and produce (by which I think he meanes the Fairies) diverſe little creatures. The *Ægyptians* ſay that the devils can only accompany carnally with Women, and not with Men. *Plutarch* goeth further, and ſaith, *That the Fables of the Gods ſignified ſome things that the Devils had done in the old time.* And there are (ſaith *Ludovicus Vives*) a people at this day which glory that their diſcents are from the Devills, who accompanied with Women in Mens ſhapes, and with Men in Womens. Com. in Aug. De civit. Dei lib. 15. c. 23.

Whereto agreeth that which is reported of *Merlin*, that hee was begotten of a ſpirit. Nor is it but a generall report, and averred by many, either from their owne tryall, or from others that are of indubitable honeſtie and credit, as ſaith Saint *Auſtin*; that the *Sylvanes* and *Faunes*, commonly called *Incubi*, have often injured Women, deſiring and acting carnally with them: And, that certaine Devills (whom the *Frenchmen* call *Duſies*) do continually practiſe this uncleanneſſe, and tempt others to it, is affirmed by ſuch perſons, and with ſuch confidence that it were impudence (as ſaith the ſame Father) to deny it. See *Auguſt. De Civitate Dei, lib.* 15. *cap.* 23.

Much more concerning this may be read in *Burtons Melancholy*; which relations, whether they be true or falſe, is not much materiall: or ſuppoſe them falſe, yet can they make nothing againſt us, if due regard be had to that allowance which Our Church gives to theſe Bookes *Apocrypha*.

DIALOGUE.

Miniſt. *On the firſt of* October *another lying fable is appointed to bee read, how* Tobie *being about to ſend his Sonne* Tobias *to* Rages *in* Media *for a Wife, did bid him goe and looke for a man to goe with him, and that he went and found an Angell, and brought him to his Father, who promiſed to give the Angell wages, and agreed with him what he ſhould have by the day, and ſent him with his ſonne and his dog.*

Answer.

Had old *Tobie* knowne him to bee an *Angell*, it is like enough he would have demeaned himselfe otherwise: but taking him to be a man as he seemed, hee was more honest than to set him a worke for nothing. Nor in case this story were as true as could be, were it more absurd for old *Tobie* to offer this *Angell* wages whilst he knew him not, than it was for *Gideon* to present an *Angell* with a Kid; or for *Lot* to afford the *Angels* lodging; or for *Manoah* to dresse a Kid likewise, that the *Angell* might eate: For *Manoah*, saith the Scripture, knew not that he was an *Angell*, *Judges* 13.16. And as for the dog going with them, it is an usuall thing for a dogge to runne abroad with his Master: and (I pray) quarrell not with him, for feare hee bites you. Little reason is there that you should bee troubled to see a man with a dogge at his heeles, except he were going into a Church: But if you be of the Packe of Præcisians, you care as little to exclude your dogge from thence, as you doe to shut out your owne irreverence. And yet *Iacob* could say, *How dreadfull is this place! surely, it is no other than the house of God, and the gate of Heaven. The Lord also saith, Ye shall observe my Sabbaths and reverence my Sanctuary.* And in the Prophet *Malachie*; *If I* (saith the Lord) *be a Father, where is my honour? If I be a Master, where is my Feare?* And in the Gospell, *It is written* (saith Christ) *that my House shall bee called the house of prayer*; *but yee have made it a denne of Theeves:* Thus twas then. And I would to God it could not (in some sort) bee as truely said, that Gods House is by many made no better still than a denne of Theeves: wherein they rob him of his service, and are not against the respect which is done there to themselves, giving none at all to him before whom they cannot bee too reverent, but should *bow* (which we commonly reade *Worship,*) *fall downe, and kneell*; as the *Psalmist* speaketh.

Gen. 28.17.

Levit. 19.30. Mal. 1.6.

Mat. 21.13. & Luke 19.46.

Psal. 95.6.

Nor doth Saint *Paul* but say *That the Corinthians despised the Church of God:* for which hee praysed them not. And as for reverence to bee done to the Lord of Heaven and Earth, the same Apostle instructs the *Hebrewes* thus: *Wherefore* (saith he)

1 Cor. 11.22.

he) *Wee having received a kingdome which cannot be ſhaken, let us have grace whereby wee may ſerve God acceptablie, with reverence and a godly feare; For our GOD is a conſuming fire.* Heb. 12.28,29
All which Scriptures, mentioning theſe things, are quoted in the Margent

DIALOGUE.

Miniſt. *On the third of* October *another lying fable is appointed to be read, how* Tobias *being come from* Rages *did call the Angell unto him, and bade him take a ſervant and two Camels, and goe to* Rages *for mony, and that the* Angell *went and carried writings which he delivered to* Gabael, *who brought bags of mony ſealed up, which he delivered to the* Angell.

ANSWER.

Her's ſtill great noiſe, and little Wooll: much ſpoken but to little purpoſe; as in the former anſwers hath beene already ſhewed.

DIALOGUE.

Gent. *O horrible, how have the* Biſhops *deluded King* Edward *the ſixt, Queene* Elizabeth, *King* James, *and Our gracious King* Charles, *and the whole eſtate, and made them beleeve, that there was nothing in the ſervice Booke contrary to Gods Word. God Almighty deliver us from them.*

ANSWER.

You talke you know not what: for, that the *Biſhops* have not deluded the ſtate, nor thoſe Princes which you ſpeake of, appeares; Firſt, by the Martyrdome of thoſe worthy *Biſhops* which ſuffered in the dayes of Queene *Mary*, Secondly, by the conference holden at *Hampton* Court in the beginning of King *Iames* his Raigne, who (as you know) was a Prince ſo well accompliſhed in learning, and particularly in Divinity, that (if they would) they could not have captivated his judg-

ment and skill; as in that conference is most apparent: His wise Nobles saw it well enough; For being present and observing all passages, they were perswaded that His Majesty spoke by inspiration. And thirdly, that they went not about to delude him, appeares by that which they said throughout the whole conference; and especially by the faire dealing with His Majestie about particular absolution, and private Baptisme.

DIALOGUE.

Gent. *Now that you have shewed me the blasphemies and lying fables; shew also what are the Popish errours that are in it, and first tell me, whether the Service Booke doth command, that all both Ministers and people shall bow their bodies, when the Name* Jesus *is read?*

Minist. The Bishops only, without any warrant from *God*, but from the Pope.

Gent. *I have read that the Name* Jesus *was a common name among the* Jewes, *was it so?*

Minist. Yes, *Syrach* of Jerusalem had a son whose name was *Iesus*, *Eccl.* 50.23. Also *Ioshua* the son of *Nun* was called *Iesus*, *Acts* 7. 57. and one of Saint *Pauls* fellow Labourers was called *Iesus*, *Col.*4 11.

Gent. *Why doe the Bishops make an Idoll of the name* Jesus, *by causing men to bow their bodies, and to put off their hat when it is read?*

Min. Because they mistake the Word of God, where it is written, that at the name of *Iesus* every knee shall bow, both of things in Heaven, of things on earth, and of things under the earth, *Phil.*2.10.

Gent. *What is the name of* Jesus?

Min. As by the name of our gracious King *Charles* is meant, not the name *Charles*, (which is a common name) but the authority and power that God hath given him over all people within his owne dominions; as when men are prest to the Kings service, they are prest in the Kings name, that is, by vertue of authority and power from the King: even so, as by the name of K. *Charles* is meant his authority and power,

&c.

&c. So, by the name of *Ieſus* is meant the authority and power, that God hath given him over all things in Heaven and in Earth, and under the Earth.

Gent. *What is meant by things in Heaven?*

Min. By things in Heaven are meant the holy Angels and ſoules of the faithfull, that have no knees.

Gent. *What is meant by things on Earth?*

Min. By things on Earth, are meant all mankinde living on earth, whether they be Elect or Reprobate.

Gent. What is meant by things under the Earth?

Min. *By things under the Earth, are meant the Devils and damned ſoules in hell.*

Gent. What is meant by bowing of the knee?

Min. *By bowing of the knee is meant ſubjection,* Iſa. 45.23. *and not bowing of the body when the name* Jeſus *is read, as* Pope Anaſtatius *did command,* Anno 404.

Gent. What is meant by bowing of every knee, of things in Heaven, of things on earth, and of things under the earth?

Min. *Thereby is meant, that all the holy Angels and Saints in Heaven, and all mankinde on earth, and all the Devils and damned ſoules in hell ſhall ſubmit themſelves to Chriſt, and acknowledge him to be Lord of all, and to have power over all, to ſave and condemne whom he will.*

ANSWER.

You undertake at the firſt to ſpeake of things in the Common-Prayer-Booke: but now I ſee you are fallen upon ſomething elſe. His name (as you ſay) which firſt commanded to bow at the name of *Ieſus*, was *Anaſtatius*, a man I hope of an earlier date than either to be termed Pope, by way of deriſion, or to bee ſlighted for his care about this cuſtome, which the Church was acquainted with a long time before hee was ever Biſhop of *Rome*. Saint *Hierom* (in his Comment upon *Eſay* the 45. 23. which is the very text alledged by you, to be a teſtimony againſt bowing of the knee) ſpeakes of it as no new thing in his time: for *It is* (ſaith hee) *the cuſtome of the Church to bow the knee to* CHRIST; *which the* Jewes, *ſhewing the perverſeneſſe of their minds, altogether refuſe to doe.*

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noting thereby, that it was ſo farre from being new, as that it was come to bee one of the Churches cuſtomes. *Zanchy* is able to ſay, that the uſe is ancient. Nor do men of great reading but affirme, that it was uſed in the time of *Arius*; which muſt needs be in the Primitive times, becauſe *Arius* was before the firſt Councell of *Nice*. Nor might it but bee uſed ſooner, if wee caſt an eye to the ſcoffings of the *Jewes*: For the *Jewes* began to ſcoffe and mocke at our Saviour, in alluſion to his name, even when he ſuffered; and have ever ſince derided the Chriſtians with their crucified *Ieſus*. Thus the chiefe Prieſts mocking him, with the Scribes and Elders, alluding to his name Jeſus, ſaid; *He ſaved others, himſelfe he cannot ſave, Matth.* 27. 42. And (as *Marlorat* ſpeaketh) *The Jewes in ſcorn and deriſion to this day cal our Saviour, not* Jeſus, *but* Jehu, *which with them ſignifieth only ſome common and contemptible fellow.*

Mar. in Mat. ch. 1. v. 21.

As then the name *Ieſus* is that name in which he was derided, and which they abuſe by their chopping and changing that they might thereby abaſe our Saviour, and with which they flout us for our faith; ſo is it that name in which he muſt bee honoured: The Father hath aſſigned ſo much unto him, and wee are bound to afford it as a part of his reward for the death of the Croſſe. His perſon (wee know) is taken from us; but his Name he hath left ſtill with us: And as his Perſon for ſuffering is crowned with honour and glory, *Heb.* 2. 9. So muſt his Name be ſo farre exalted, as that *at the Name of Ieſus every knee muſt bow, Phil.* 2. 10.

And thus will your figurative expoſition be nothing worth, though illuſtrated by a compariſon of things done in the Kings name: For at the name of *Ieſus* is meant *Jeſus named*, to whom we bow when we heare him called by that name. For though his Perſon bee exalted and ſitteth at the right hand of God; yet his Name, in which he was deſpiſed, is not exalted by us as it ought, except we alſo reverence his Perſon upon the mentioning of that name, which God hath given him to bee above every Name, that at the Name of *Jeſus every knee ſhould bow*.

Where is th n the Idoll wch you ſpeak of? it would trouble you (ſure) to finde it out: and therefore that calumnie was either

either ignorantly caſt upon the Biſhops, or maliciouſly to bring upon them the greater *Odium*, obloquie, contempt, and ſcorne.

But others you ſay were called *Jeſus*, as well as our Lord and Saviour: true, ſome others have had that name given them by humane impoſition, but not as given to our Redeemer by God, with a command of his adoration: There's none of them that could either doe that which hee did, or be ſaved but by him; and muſt therefore ſo reſigne this name to him, as that he beare it with a maine difference from them all.

And as for that which you ſay of the holy Angels and ſoules of the faithfull which have no knees, they have their wayes ſurely to doe that which wee doe in our bodies; elſe it would never bee given in charge, that all the Angels of GOD muſt worſhip him, *Hebr.* 1. 6. Nor bee written that the Saints in Heaven fall downe before him, *Rev.* 5. 8, 9.

Nor may them in Hell bee excluded: For though it bee a torment to them to teſtifie either reverence or ſubjection; yet, ſeeing Chriſt muſt Reigne till he have put all his enemies under his feet, they ſhall (whether they will or no) be brought unto it: a proofe of which aſſertion is in the foureteenth chapter of the *Romans*, at the tenth and eleventh verſes. In which regard the Apoſtles words, mentioning *that at the name of* Jeſus *every knee ſhall bow, both of things in Heaven, of things on Earth, and of things under the Earth*, are not unfitlie ſaid to bee a Prophecie, which by many Chriſtians is fulfilling in this life here on earth, by bleſſed ſpirits and Saints is fulfilled in Heaven, and ſhall fully be accompliſhed in the day of judgment as Maſter *Calvin* very well obſerveth. For though it bee a prophecie, wee muſt know that under this prophecie expreſſed, there is a dutie implyed; For Prophecies (ſaith one) are of two ſorts, ſome that are fulfilled in an inſtant, others by degrees and by little and by little; of which latter ſort is this prophecie, *that every knee ſhall bow.* Phil. 2. 10.

Dialogue.

Gent. What doe you thinke of them that kneele when they receive the Communion bread?

Min. The Papists say, that they are Idolaters, because they kneele, and doe not beleeve the reall presence, as they doe.

Answer.

It is no matter what the Papists say; Their dislike should (me thinkes) moderate your spleene, and make you think the better of us for their sakes. To beleeve their reall presence, is no part of our Creed; and yet to kneele is a part of our devotion. Wee kneele no more to the Bread than to the Pulpit, or to our seates when we joyne with the Minister in praying unto God: But our quarrell is not now with them of *Rome*, but with you for taking durt out of their puddles, and causelesly to throw it at us.

Dialogue.

Gent. *Who was the first that brought in kneeling?*

Min. Pope *Honorius*, about the yeare of our Lord 1220. after that the errour of Transubstantiation was hatcht at the Councell of *Lateran.*

Gent. *I have read in Gods Word, that the Apostles did not kneele when Christ Himselfe delivered the bread unto them. I have read also in the Booke of* Martyrs, *that the ancient Councels in the Primitive* Church *did make Canons against kneeling, least it should prove an occasion of Idolatry. Ought not We to conforme our selves to our* Saviour Christ *and his* Apostles, *and to the Christians of the Primitive* Church, *rather than to the Devils Vicar-generall, the* Pope?

Min. Yes verily, for it is grosse hypocrisie in us to make a shew, as though wee were more godly and zealous than the Apostles and Christians of the Primitive Church.

Answ.

ANSWER.

The errour of Tranſubſtantiation we deteſt as much as you; but may not therefore fall in with you in your irreverence. If the King offer us his hand to kiſſe, we take it upon our knees: How much more when the King of Heaven gives us his ſonne in theſe pledges, on whom wee feede in our hearts by Faith with Thankſgiving. Another reaſon is, becauſe it is received in Prayer: and if men will be ruled by reaſon, they will not, when they are to petition the King of Kings, omit ſuch a geſture of humility, as kneeling is, being the moſt ſutable for a man at his prayers, and for this cauſe we kneele at the Communions receiving; whereat wee both lift up thank full hearts unto God, for the death and Reſurrection of Jeſus Chriſt: as alſo begge of God, that by the merits thereof, our bodies and ſoules may be preſerved to everlaſting life.

It would trouble you (ſure) to derive our kneeling from the errour of Tranſubſtantiation: and therefore to no purpoſe doe you come in with the name of Pope *Honorius*, and tell us of what was hatched at the Councell of *Lateran*. If you were acquainted with *Tertullians accipere & reſervare*, you would be aſhamed to ſay that *Pope Honorius* was the firſt that brought in kneeling. Adoration of the Hoſt was indeed brought in by him, but not kneeling without ſuch adoration in the act of receiving: for they kneeled at the *Sacrament* in *Tertullians* time; and hee lived betimes, and was flouriſhing about the yeare of our Lord 200. which was 1020. yeares before the Councell of *Lateran*. But you thinke it a great matter I perceive, to ſet up a Shaw-foule to ſcare a foole: yet men of underſtanding will find you out.

To ollow on therfore that of *Tertul.* In the Primitive times were times of perſecution, when the chriſtians could not meet ſo often as they would for feare of troubles: they had alſo their Station dayes, on which it was not lawfull to worſhip kneeling. In the firſt caſe they did *accipere & reſervare*, receive this Sacrament from the hands of the Prieſt at Church in ſeverall portions, and take it home and eate it there, at ſuch times as they thought it fit for their ghoſtly comfort, that they might be ſure to have it for their laſt *Viaticum* at the approach of ſudden and unexpected danger: but did not alwayes ſo; for that

were to overthrow the nature of the holy *Supper* and make the Communion to become a private eating. And secondly, on the dayes of station, when they might not kneele, they rather chose to forbeare the receiving and partaking of the holy Sacrament, than to take it standing. *Tertullian* therefore wisheth them to come, though they might not kneele, and take it standing at the Altar, from whence they might bee suffered to carry it home and eate it at their owne houses kneeling. The *Leper* which came to *Christ*, as Saint *Marke* reports, he kneeled; and as St. *Luke*, he fell on his face: teaching us in prayer to fall down and kneele before the Lord our Maker. He that worships God irreverently, shewes himselfe not a Christian, but a *Manichee*; who thought God made the soule, but not the body.

It is recorded of the Heathen, that before they began their Sacrifices, the Priest first beheld the people round about him, and demanded, τὶς τῇδε τὶς τῇδε, Who is here, who is here? πολλοὶ κἄγαθοι, say the people againe: meaning, *A company of good folkes*. Intimating hereby, that if there were any there guiltie to themselves of any foule offence, they should depart as unworthy the sight of those rites or mysteries of their religion, which were then to bee performed. And yet because they used to sit at their Sacrifices, *Tertullian* blamed them: For (esteeming them to bee Gods whom they worshipped) they ought to shew more reverence than to sit before them whom they thought to bee Gods: and thereupon inferreth, *Quanto magis sub conspectu Dei vivi, Angelo adhuc orationis astante, factum istud irreligiosissimum est*. Meaning, that if it were irreligious for them to sit before their false Gods, seeing they esteemed them for true ones; it would be more irreligious for us to doe the like before the true God indeed.

Ter. lib. de Or. t. cap. 12.

But you say that the Apostles did not kneele, when *Christ* Himselfe delivered the Bread unto them? I answer that if this be a good argument, then we should receive in no place but in an upper Chamber, have no more company but twelve, no women but men, and take it at no time but after *Supper*; al wch we know is otherwise throughout the whole Christian world it being in the Churches power to alter matters of circumstance, although she may not alter any matter of the essence, or substance of either this or the other Sacrament.

The

The rule which we find in Scripture is, *that all things bee done decently and in order:* And without queſtion, what is reputed enough decently and orderly done at ſome time and place, and upon ſome occaſion; is not ſo at another time and place, where no like occaſion is: we doe not therefore make our ſelves wiſer than Chriſt and his Apoſtles, but follow the rule which his word affordeth. So then, if they ſat when they received, moſt like it was becauſe they ſat down to ſupper, and were not yet riſen from the Table: nor did they know what their Maſter was about to do: it was more than ever he did before; They might perhaps be therefore leſſe orderly than otherwiſe they would have beene. And yet that they tooke it irreverently, is no where manifeſt, neither that their ſitting was like your faſhion of ſitting, but after another manner, as differing from your ſitting, as kneeling is from ſtanding. Or however, this is certaine that things were not brought into order, but by degrees; Saint *Paul* had elſe never ſaid it, that other things he would *put in order when he came.* I tye you then ſtill to Scripture: For *though the Kings Daughter be All glorious within*; Yet *her cloathing is of wrought Gold:* ſo ſaith the Pſalmiſt, in the 45. *Pſalme*, at the 13. verſe. 1 Cor. 14. 40. 1 Cor. 11. 34. Pſal. 45. 13, 14

And whereas you terrifie us with the noiſe of Canons; when you know how to alledge them to better purpoſe, wee ſhall be willing to heare you: For to urge Canons that were, againſt Canons that are, is nothing for you. It ſhewes indeed your factious zeale in the way of *Shiſmaticks*, and the deſire that you have to ſeparate from us, although wee care as little for the Pope as you. But becauſe you talke of ancient Canons, I will afford you one to your little comfort; namely, *That With Heretikes or Shiſmatickes wee ought not to pray:* which Canon you may reade in the Code of Canons, For the Univerſall Church, authorized by the Emperour *Iuſtinian.* And that you may the ſooner finde it, I direct you to the hundred and ſeven and thirtieth Canon of the ſame Booke; or to the three and thirtieth Canon of the Councell of *Laodicea*, which was celebrated in the yeare of our LORD GOD 364. as *Iuſtellus* writeth.

DIALOGUE.

Gent. What other errour doe you find to be in the Service-Booke?

Min. *The interrupting of the Minister by the Clarke and the whole Congregation is a foule errour and such an error and confusion as doth much offend God; and that therefore many are unwilling to come into the* Church, *till the Service be all read.*

ANSWER.

I doubt me you are none of those who will be so diligent as to reade the whole Service: your pretended errours and dislikes which you here lay downe in this Dialogue, are cause enough to make me think so. And therefore they of your Parish had need to come betimes to Church, if they meane to know your Text, or heare any more than a peece of your Sermon; except you doe as no few of your Sect, trifle away a great deale of time in vaine repetitions and idle tautologies in some prayer of your own, which our Saviour Himself'e likens to the practice of the Heathen, and calls no better than much babling.

DIALOGUE.

Gent. How doe they interrupt the Minister?

Minist. *By rehearsing his words with a loud voyce, and by taking words out of his mouth, and by mingling their prayers with his.*

ANSWER.

This may be answered out of Doctor *Boys*, whose words be these.

I am occasioned (saith he) in this place justly to defend the peoples answering the *Minister* aloud in the Church: The beginning of which interlocutory passages, is ascribed by *Platina* to *Damasus* Bishop of *Rome*, by *Theodoret* to *Diodorus* Bishop

Biſhop of *Antioch*, by *Walfridus Strabo* to Saint *Ambroſe* Biſhop of *Millane*: all which lived 1100 yeares before the Church was acquainted with any *French* faſhions: and yet *Baſil Epiſt.*63. alleadgeth that the Churches of *Ægypt, Lybia, Thebes, Paleſtina, Phœnicians, Syrians, Meſopotamians*, uſed it long before *Socrates* and *Strabo* writ, that *Ignatius* a Scholler unto Chriſts owne Schollers, is thought to be the firſt Author hereof. If any man ſhall expect greater antiquity and authority, we can fetch this order even from the Quire of Heaven: *I ſaw the Lord* (ſaid *Eſay*) *ſet on an high Throne, the Seraphims ſtood upon it, and one cried to another, ſaying, Holy, holy, holy, Lord God of Hoſts, all the World is full of His glory,* Eſay 6.3. Bleſſed ſpirits in praiſing God anſwer one another: interchangeably, though unhappie ſcornefull ſpirits unmannerly tearme this cuſtome, Toſſing of Service, an interrupting of the Miniſter, a foule errour, yea ſuch an errour and confuſion as doth much offend God Eſay 6.3.

Dialogue.

Miniſt. *The Miniſter when he prayeth, is the mouth of the people, ſpeaking to God for them: therefore they ought to bee ſilent, till he hath done ſpeaking, and then to ſay* Amen, 1 *Cor.*14. 16. *and not to interrupt him by rehearſing every word after him, as in the confeſſion of ſinne, when the Miniſter ſaith* Almighty and moſt merciſull Father, we have erred and ſtrayed out of thy wayes like loſt ſheepe: *and in the Letany, when he ſaith,* ô God the Father of Heaven, have mercy upon us miſerable ſinners; *The Miniſter muſt ſtop and be ſilent, till the Clarke and people have with a loud voyce rehearſed every word after him; in which time, it is impoſſible for the Miniſter to keep idle and by-thoughts from comming into his minde.*

Answer.

If it be ſo with you, that idle and by-thoughts will not be kept from comming into your mind, pray to God to ſettle you better, and bee not ſo raſh as to meaſure other mens corne by your owne Buſhell. Saint *Ambroſe* tells us, that in his times the

the Church resounded againe with the responds of Men, Women, and Children, like to the Sea with its beating waves; or like to the rúshing of many waters. Thus in the Latine Church. And in the Greeke Church, Saint *Basil* is witnesse that the voyce of their prayers and Responds, was like the noise of waters beating against the Rockes: The patterne whereof seemes to be in *Revel.* 14. 2. besides what was before, out of *Esay* 6. 3.

This is therefore all that I may yeeld you; *viz.* that in every part of the service it is not requisite that it should be so: For in many of the Prayers the people are to be silent, and have no more to doe with an open and loud voyce than to say, *Amen.* But then again, when occasion is offered, I must say unto them as *David* did: *O praise our God yee people; and make the voyce of his praise to bee heard, Psalm* 66. 7. Or, as it is in another *Psalme, O come let us sing unto the Lord: let us make a joyfull* Psal. 95. 1. *noise to the Rocke of our salvation.* Or, as in another, *o that* Psal. 107. 31, 32. *men would praise the Lord for his goodnesse; and for his wonderfull works to the children of men: Let them exalt him also in the Congregation of the people, and praise him in the assembly of the Elders.* And in a word, as for those times, in which (by the Apostles warrant) they are to say *Amen* at the end of the Ministers prayer, it was not without due care observed in the ancient times: Saint *Paul* mentions it, in the place alledged 1 Cor. 14. 16. by you; And as Saint *Hierome* writes, it was the praise of the Primitive Church, *That their* Amen, *was like a clap of thunder; and their Halleluja as the roring of the Sea.*

Dialogue.

Minist. *Also, when hee prayeth for the* King, *saying, Lord save the King, they interrupt him, by mingling their prayer with his,* saying, *And mercifully heare us when we call upon thee. The Minister being interrupted and put out, in praying for the King, doth pray for Ministers,* saying, *Indue thy Ministers with righteousnesse; they doe then also interrupt him, by mingling their prayers with his,* saying, *And make thy people joyfull.*

Answ-

ANSWER.

This is ſtrange that you dare dally thus; Theſe Suffrages, at which you kick with ſcorne, are anſwerable to that prayer of *David*, in the hundred and two and thirtieth Pſalm, where hee prayes for the Prince, Prieſts and People orderly. For the Prince: *Lord remember* David. For the Prieſts: *Let thy Prieſts be cloathed with righteouſneſſe.* For the People: *Let thy Saints ſing with joyfulneſſe.* So we in like manner: *Lord ſave thy King. Indue thy Miniſters with righteouſneſſe: And make thy choſen people joyfull.*

This alſo juſtifies our order in praying for the King firſt; for the Clergie next, and for the Laity laſt of all in our well compoſed Letany, with which you quarrell next: But had your quarrell been with the matter of it, as with the manner, I ſhould have ſaid as worthy *Hooker* did, *What one petition is there found in the whole Letany whereof we ſhall ever be able at any time to ſay, That no man living needeth the grace or benefit therein craved at Gods hands?* And a little before; *It now remaineth* (ſaith he) *a work, the abſolute perfection whereof upbraydeth with error, or ſomewhat worſe, them whom in all parts it doth not ſatisfie.* And let me ſay, that heretofore Rogations or Letanies were the very ſtrength, ſtay, and comfort of Gods Church. In the dayes of *Mamercus* biſhop of Vienna, the people ſeeing how heaven threatned their City with imminent ruine, began to fly away from it: but their Biſhop ſtaying ſtill and ſome others with him, exhorted ſuch as remained to uſe thoſe vertuous and holy means wherewith others in the like caſe have prevailed with God: Whereupon they fly to the Rogations or Letanies formerly uſed, the Biſhop perfects them in what he thought meet, and addes unto them what the preſent neceſſity required. Their good ſucceſſe was not only a thing known, but an encouragement to others, who being afflicted with famine, and beſieged by their enemies, took the ſame courſe; as in particular is ſtoried of *Sidonius* the Biſhop of *Arverna*. Nor doe we but find by daily experience that thoſe calamities may be neereſt at hand, and readieſt to break in ſuddainly upon us, which we in regard of times or circumſtances, may imagine to be fartheſt off; as judicious *Hooker* ſpeaketh: Or if they doe not indeed approach, yet ſuch miſeries as being preſent all men are apt to bewaile with tears, the wiſe (ſaith he) ſhould rather by their prayers prevent. Or if

finally, we for our ſelves had a priviledge of immunity, doth not true Chriſtian charity require that whatſoever any part of the world, yea any one of all our brethren doth either ſuffer or feare, the ſame we account as our own burthen. The Letany (ſaith one) is a common treaſure houſe of all good devotion. It may be ſaid of the Church in compoſing that exquiſite prayer, as it was of *Origen*, writing upon the Canticles: *In cæteris alios omnes vicit, in hoc ſeipſum:* In other parts of our Liturgy ſhe ſurpaſſeth all others, but in this her ſelf. Some miſlike the Letany, for that it hath a petition for all men, and all people: and yet the precept in Gods word is, that ſupplications, prayers, interceſſions, and giving of thanks be made for all men. 1 *Timothy* 2. 1.

Others are angry that we ſhould pray, *From ſuddain death, good Lord deliver us.* And I wonder much at this: let men of underſtanding tell me, and let a wiſe man hearken unto me, whether it be not better to leave this world with a kinde of treatable diſſolution, then to be ſnatcht away as in a moment? *Xenophon* and *Plato* were Ethnicks, and ſtrangers from the common wealth of *Iſrael*; yet it was no little beauty to their ſtories to tell us how leaſurely *Cyrus* in the one, and *Socrates* in the other departed hence. *Abſolon* had a ſuddain death, and how did *David* therefore exceed in lamentation? *Elihu* ſpeaks of ſome which dy in a moment: we may therefore beg of God to depart as *Jacob*, *Moſes*, *Joſhua*, *David*, who had, not only reſpit to end their own lives in peace; but alſo to adde comforts and bleſſings to thoſe about them. But I haſten, and come again to the Dialogue.

Dialogue.

Min. *Throughout the whole Letany they doe interrupt him by mingling their prayers with his.*

Answer.

Here ſtill you urge us with interruptions: but I have already ſhewed the weakneſſe of this cavill in my former anſwers; and ſhould be glad to ſee you ſtuddy quietneſſe, and not to think your ſelfe wiſer then the Church of God in all ages, with whom theſe eager devotions were better eſteemed. And as Fiſhes were never accepted

accepted for Sacrifices: ſo neither would thoſe Chriſtians be as mute as Fiſhes in their Congregations.

Dialogue.

Min. *They doe alſo, without any warrant from God, but from Pope* Hormiſda, *interrupt the Miniſter when he readeth the Pſalmes, by taking every other verſe out of his mouth, to reade it for him with a loud, hackering, and confuſed noiſe, eſpecially in Country Churches, where the people cannot read well.*

The Miniſter when he readeth or preacheth Gods word, is the mouth of God ſpeaking to the people; therefore they ought to be ſilent, and to hearken with reverence?

Answer.

The Pſalter (as you know) contains the whole book of Pſalms: they were made by ſeverall men; ſome by *Moſes*, ſome by *Solomon*, ſome by *Aſaph*, and the moſt by *David*: and not ſeldome compoſed upon ſpeciall occaſions; for the moſt part either to pray unto God, or to praiſe him in ſuch a ſet form of words. *David* inſcribes many of them to ſundry Muſitians, had them uſed in the ſervice of God, were then, and have been ſince otherwiſe uſed in the Lords ſervice then the other Scriptures: their tittles ſhew it, and the practiſe of the Church, both among the Jews and the Chriſtians, evidently declare it. This therefore takes away the edge of your argument, by which you endeavour to limit them altogether to the mouth of the Miniſter.

And whereas you would beare the world in hand, that *Hormiſda* was the man that firſt appointed them to be uſed interchangeably, you are greatly out from the truth of the ſtory, as even your own *T. C.* will witneſſe againſt you. See St. *Aug. confeſſ. lib. 10. cap. 33.*

Pantaleon brings teſtimony that this which you mention was done by *Celeſtine*, who was Biſhop of Rome about an hundred years before *Hormiſda*. But *Polydore Virgil* goes higher, and ſaith; *That the diviſion of Davids Pſalter into ſeven parts called Nocturnes, according to the ſeven dayes of the week*, was the work of *Hierom* at the requeſt of *Damaſus*, who was then the Biſhop of Rome. *Damaſus* alſo (ſaith the ſame author) inſtituted that the Pſalms ſhould be ſung and ſaid by courſe. Thus alſo *Platina*: but ſome again ſay, *Pantal. in Chronol.* *Polyd. Virg. de invent. rerum, lib 6 cap. 2.* *Plat. in vita Damaſi.*

ſay, as *Polydore* noteth, that this was firſt deviſed by *Ignatius*. Thus alſo *Socrates*, who maketh *Ignatius* the Biſhop of *Antioch* in *Syria*, the firſt beginner thereof even under the Apoſtles themſelves: he ſuffered Martyrdome in the daies of the Emperour *Trajan*, unto whom it was related by his own vice-gerent concerning the Chriſtians of *Pontus* and *Bithinya*, *that the onely crime he knew of them, was, they uſed to meet together at a certain day, and to praiſe Chriſt with Hymns as a God* [ſecum invicem] *one to another amongſt themſelves.* Nor doth this but agree moſt aptly to the Apoſtles exhortation, in *Eph.* 5.19. Speak to your ſelves (ſaith he) *In Pſalms and Hymns and ſpirituall Songs.* See alſo *Exod.* 15.1. compared with verſe 21. and again look into *Eſay* 6.3.

Socr. Hiſt. Eccl. lib. 6. cap. 8.

Plin. ſecund. Epiſt.

Dialogue.

Min. *When they read the eighteenth, nineteenth, and twentieth verſes of the fifty Pſalm, they are likened by ſome to women ſcoulding and accuſing one another. The Clark and people doe begin to ſcould with, and to accuſe the Miniſter, ſaying, When thou ſaweſt a thiefe, thou conſenteſt unto him, and haſt been partaker with adulterers; Then the Prieſt accuſeth the Clark, ſaying, Thou haſt let thy tongue ſpeake wickednesſe, and with thy tongue thou haſt ſet forth deceit; Then the Clark and people doe ſet upon the Minſter again, and do accuſe him, ſaying, Thou ſitteſt and ſpeakeſt againſt thy brother, yea, thou haſt ſlandred thine own Mothers Sonne.*

Answer.

If you were not a man of a corrupt minde, you would never (I feare me) vent ſuch ſtuffe as this: do you not tremble, are you not afraid to dally thus with the word of God? They are likened by ſome (you ſay) to women ſcoulding and accuſing one another. And with whom (I pray) ſhould the Miniſter ſcould, or who is it that he ſhould accuſe, if at any time he ſhould chance to read thus to the people alone? I hope you would ſhrink out and be none of his auditors for feare he ſhould ſcould with you, accuſe you for conſenting with a thief, note you for a partaker with adulterers, a ſpeaker againſt thy brother, or tell thee that thou haſt ſlandred thine own Mothers ſonne: away therefore with ſuch impious cavils, and dally not thus with the word of God. Theſe ſcoffes are fitter

fitter for Pagans then for Chriſtians; eſpecially if they conſider how dangerous a thing it is to ſport themſelves with holy things. Be not angry Man, for I do but reprove thee and ſet before thee the things that thou haſt done: I retort, with as much patience as I can, no more then what your ſelfe hath caſt abroad: Others make points, and you take in hand to tag them. But (alaſſe) we have more much like this a little after, which (as I meet it) ſhall be anſwered.

Dialogue.

Gent. *I remember that in the Churching of women, the Miniſter is called Prieſt, tell me, I pray you, is that a fit name for a Miniſter and Preacher of the Goſpel?*

Min. *No verily; For we read in Gods word, of no more orders of Prieſts, but of two, the order of* Aaron, *and the order of* Melchiſedech.

Of the order of Aaron, *were the Leviticall Prieſts, whoſe office was to offer ſacrifices, which together with the Sacrifices was aboliſhed in Chriſt his death.*

Of the order of Melchiſedech *was Chriſt only, and ſhall remaine Prieſt for ever.*

A third order of Prieſts is to be found no where; but in the Maſſe-book, and in our Service-book.

The name Prieſt, belongeth to every Chriſtian man and woman, as well as to the Miniſter, according as it is written, Revel. 1. 6. That Chriſt hath made us Kings and Prieſts unto God: *The meaning is that Chriſt hath made all the Elect, (men and women) Prieſts, to offer the ſacrifices of prayſe, and of thankes unto God.*

Answer.

The Miniſter is called Prieſt, and why not? I hope you know (for you have noted it) that all true Chriſtians are called Prieſts: and ſo Saint *Peter*, as well as Saint *John* declareth it, 1 *Pet.* 2. 5. *Revel.* 5. 10. and therefore the Miniſter in particular may much more be called by that name, although he offer none of thoſe Sacrifices which were aboliſhed by Chriſt, nor intend the upholding of the Popiſh Maſſe, with the blaſphemous figments which are there: elſe we condemn the Primitive Church of God, in which this name, which you here would quarrell with, was of frequent

uſe; as you cannot but know, if you know any thing of the ancient times.

* Chapt. 61. 6. * Chapt. 66. 21. The Prophet *Eſay* doth * in one place ſay the ſame of Chriſtians in generall, which even Saint *Peter* and Saint *John* have written: and in * another place declareth, that God will chooſe ſome from among them to be Prieſts and Levites; which, though it be but an alluſion, doth denote a *Prieſt-hood* ſtill, and this to conſiſt of an imparity as well as of old among the Jewes. Beſides, were it ſo that the Miniſter might not be called Prieſt no more then any other Chriſtian, becauſe the Scripture ſaith of every Chriſtian, man and woman, *Yee are an holy Prieſt-hood, are made Kings and Prieſts unto God*: Then would it follow, firſt that none in particular ſhould be a King; And ſecondly, that neither might any among the Jews have been a publike Prieſt, or called by that name, becauſe the ſame which was ſaid to Chriſtians was alſo ſaid to them, when (out of the Mount) God ſent them his meſſage by his ſervant *Moſes*: *Yee have ſeen* (ſaith the Lord) *what I did unto the Ægyptians, and how I bare you on Eagles wings, and brought you unto my ſelfe. Now therefore if yee will obey my voice indeed, and keep my Covenant, then yee ſhall be a peculiar treaſure unto me above all people: for all the earth is mine. And yee ſhall be unto me a kingdome of Prieſts, and an holy Nation*, Exod. 19. 4,5,6. It is alſo warranted by that of Saint Paul, in *Hebr.* 7. 12. where (if you mark it) you ſhall finde that Prieſthood is not taken away, but tranſlated or changed onely: and ſo alſo *Irenæus* ſaith, *lib.* 4. *c.* 34. And as for the teſtimonies out of the other Fathers, they are ſo common, as I need not mention them: only let me ſay, that you may finde the name both of Prieſt and Preiſt-hood in the writings of *Ignatius* that Martyr already mentioned, who (as you know) was ſcholler to Saint *John* that wrote the Revelation.

This ſtrife of words you ſhould therefore carefully avoid: it doth but diſquiet unſtable ſoules. Grant then that name (without quarrelling) to him, which the Scripture not onely gives to every true member of the Church, but foretold it in ſome ſort of even the Evangelicall Miniſters in more particular: where, though the Prophet mentions Levites alſo, who were properly ſo called in regard of their tribe; yet, as is probable enough, he means not that therefore the name of Prieſt ſhould not be uſed no more then that of Levite: for except thoſe Prieſts to which he alludeth, had had their name only in reſpect of ſuch Sacrifices as then were offered,

and

and to be ended at the death of Christ, and not in regard also of other duties which are common to us and them, which neither are nor may be abolished, I see no reason to think otherwise. To teach and blesse the people were the services of the Priests, both before the Law, and under the Law; as well as now. *Melchisedech* was a Priest before the Law, and blessed *Abraham*: to whom also *Abraham* paid his Tythes, *Gen.* 14. 19, 20. Nor was it but said to *Aaron* and his sonnes, under the Law; *That they should teach the sonnes of Israel all the Statutes which the Lord hath spoken unto them by the hand of* Moses, Levit. 10. 11. and in *Malachy* it stands recorded, *The priests lips should keep knowledge, and they should seek the Law at his mouth: for he is the Messenger of the Lord of hosts*; Malach. 2. 7. and in Ezekiel, *They shall teach my people the difference between the holy and prophane*, ch. 44. 23. and in *6 Num.* the 6 last verses; *The Lord spake unto* Moses *saying, Speak unto* Aaron *and to his sonnes, saying, On this wise yee shall blesse the children of Israel, saying unto them: The Lord blesse thee, and keep thee, The Lord make his face shine upon thee, and be gratious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will blesse them*: All which is still done by the Ministers of the Gospell: they blesse, they teach, they instruct, they rebuke, they reprove, they exhort, they consecrate the Bread and Wine to holy uses, they offer up the Prayers of the people: nay more, they do as it were offer Christ in a Mystery, and sacrifice him objectively, by way of commemoration. In which we differ farre from the Church of *Rome*: for the Romish Church professeth the Body and Blood of Christ to be the proper subject; we nay, but the proper object of our Celebration.

We take then a Priest and Presbiter now to be all one, and list not to quarrell any longer about the word. For should we descend to Grammer, we are told as much as comes fully home; namely, that the word Priest hath his right place in him whose meer function and charge is the service of God.

Whereunto let me only adde that which I find in Bishop *Jewell*, We know (saith he) that the Priest or Minister of the Church of God is divided from the rest of his brethren, as was the tribe of *Levi* from the children of *Israel*, and hath a speciall office over the people. Neither may any man force himself into that office, without lawfull calling. But as touching the inward Priest-hood, and the exercise of the soule, we say even as Saint *Peter* and Saint *John*,

and

and *Tertullian* have ſaid; in this ſence every faithfull Chriſtian man is a Prieſt, and offereth to God Spirituall Sacrifices: In this only ſence, I ſay; and none otherwiſe. Thus he: granting that there is a Prieſt-hood *internall*, and a Prieſt-hood *externall*; For (ſaith he) there is not one of us that ever taught otherwiſe. *See this in his Defence of the Apology for the Church of England*, Part 2. pag. 130.

DIALOGUE.

Gent. *What do you think of the Prieſt and Clark, when they do Church a woman?*

Min. *I will not tell you what I think, but I will tell you what ſome doe ſay.*

Gent. *What do they ſay?*

Min. *They ſay that the Prieſt is like a witch.*

Gent. *Why doe they ſay that the Prieſt is like to a witch?*

Min. *Becauſe he doth as a witch doth, when ſhe ſaith the Lords Prayer.*

Gent. *What doth a witch when ſhe ſaith the Lords Prayer?*

Min. *She leaves out theſe words*, but deliver us from evill, *and ſo doth the Prieſt when he doth Church a woman.*

Gent. *Why will not a witch ſay theſe words?*

Min. *Becauſe the Devill will not let her, till ſhe hath bewitched ſo many as he would have her: For by the evill that is prayed againſt in that petition, is meant the Devill, and the ſinne whereunto he tempteth: therefore the Devill will not have her to ſay theſe words, becauſe when ſhe ſaith them, ſhe prayeth that God will deliver her from him and the witchery whereunto he tempteth her.*

ANSWER.

This is a cavill ſcarce worth the anſwering: for it is moſt certain, that the evill which you ſpeak of, is prayed againſt. The moſt therefore which you could urge fairely is no more but this; *viz.* That the order in ſaying that Prayer had been better without an anſwer interpoſed, then by the interpoſing of one; in which (I think) you ſhould have met with few or none to quarrell you. But to ſpeak ſo baſely, and in ſuch unbeſeeming manner as you have done, ſerves as a ſigne to ſhew with what a malignant ſpirit you

you wrote these things, who do rather play the witch your selfe, by speaking perverse words to draw away disciples after you, then justly accuse the Priest in these your vain janglings. But it is as Saint *Paul* gave notice a great while since, when he called the Elders of *Ephesus* together; as we read in the twentieth chapter of the Acts of the Apostles, at the 30 verse.

Dialogue.

Min. *The Priest doth also skip over the conclusion of the Lords Prayer,* for thine is the kingdome, power and glory: *and therein also they say that he is like to a witch when she doth say the Creed: for when she saith the second Article,* And in Jesus Christ his onely sonne, *she skips over these words,* Our Lord, *and so doth the Priest slip over the conclusion of the Lords Prayer.*

Gent. *Saint* Luke *leaves it out, and therefore the Priest may leave them out, Luk.* 11.4.

Min. *It followeth not, that therefore the Minister may leave them out; for Saint* Luke *did not write any thing of himselfe, but what the holy Ghost would have him to write.*

Gent. *Why would not the holy Ghost have him to write them?*

Min. *Because it was sufficient that Saint* Mathew *had writ them, Math.* 6.13.

Answer.

Here you shew us still more of your skill in witchery, and tell us of the Priests skipping over the conclusion of the Lords Prayer. And indeed if there were not some President for it in Scripture, it might not be; But there is president for it (in *Luke* 11.4.) although you be pleased to passe it over with a *non sequitur*: And yet for all that, it may follow well enough. For whereas it seemed good to the holy Ghost, in one Evangelist, to adde the Doxologie; and in another to omit it; the Church is blamelesse, and may indifferently follow either the one or the other, seeing both of them wrote by inspiration: For who knows (except you, who know any thing) whether it were the purpose of the holy Ghost to have Saint *Luke* omit it, because Saint *Matthew* had recorded it; and not rather to shew that it was a compleat Prayer at the end of the petitions, although the reason of the petitions be not mentioned where the

Doxology is omitted? It is well then to repeat those words of the conclusion; and not ill, although they be not alwaies mentioned: for our Church in so doing hath the pattern not only of all the Latine, and some of the Greek Fathers, but even of Saint *Luke* himself. *Quando dicimus, libera nos à malo; nihil remanet quod ultra adhuc debeat postulari*, as saith Saint *Cyprian*; that is: *When we say*, Deliver from evill; *there remains nothing more to be prayed for.*

Cypr. de Orat. Dominic.

Dialogue.

Gent. *Some doe think, because Saint* Mark, *and Saint* John *doe make no mention of the Lords Prayer, that therefore the Minister may omit the reading of it; and that because the Evangelists and the Apostles did not use to say it as a Prayer, therefore none (neither Minister nor people) ought to use it as a Prayer.*

Min. The truth is, that our Saviour Christ did make it for all Christians to use as a prayer, and also for a pattern to pray by?

Gent. *Where doe you finde that our Saviour Christ would have it used as a Prayer?*

Min. In the 11 chapter of the Gospell written by Saint *Luke*, and the second verse, where it is written, that our Saviour said; *When you pray, say*, Our Father which, &c.

Gent. *Where doe you finde that our Saviour would have it used for a pattern?*

Min. *In the sixt chapter of the Gospel written by Saint* Matthew, *and the nineth verse; where it is written, that our Saviour said*, After this manner pray you, *Our Father which, &c.*

Answer.

I would that all in your book could have been as well approved as this: for here you speak both the words of soberness and truth; and I commend you for it.

Dialogue.

Gent. *Why will not the witch acknowledge Christ to be the Lord?*

Min. Because the Devill would have her to take Him, and not Christ for her Lord.

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ANSWER.

This is mentioned to great purpoſe, I promiſe you; is it not? I am loath to trifle away the time in theſe paſſages, I ſhould elſe go neer hand to tell you, that as *Simon Magus* was taken for ſome great one, becauſe he had a long time bewitched the people with ſorceries: ſo you, perhaps, would be thought ſome great one too, for your profound knowledge in what paſſeth between the Devill and witches, of which you have ſo often told us. But whileſt you are ſo buſie in the Theory of their trade, and apply your ſpeculations no better, you doe but ſhew your ſelfe in your colours to pleaſe a company of frantick and miſ-perſwaded people, wilfull and wandring ſoules, who are led with an intemperate ſpirit as well as you. *The ſimple* (ſaith *Solomon*) *beleeveth every word: but the prudent man looketh well to his going. A wiſe man feareth and departeth from evill: but the fool rageth and is confident. A violent man entiſeth his neighbour, and leadeth him into the way that is not good. He ſhutteth his eyes to deviſe froward things: moving his lips, he bringeth evill to paſſe. The tongue of the wiſe uſeth knowledge aright: but the mouth of fooles babbleth out fooliſhneſſe*; And I pray (good Sir) doe you a little work upon that. Prov. 14. 15, 16 Ch. 16. v. 29, 30 Ch. 15. 2.

DIALOGUE.

Gent. *Why doe ſome ſay that the Prieſt and Clarke when they doe Church a woman, are like to a couple of players acting their parts?*

Min. Becauſe the Prieſt doth skip over theſe words, *But deliver us from evill*, and doth leave them to the Clark to ſay for his part, &c.

ANSWER.

Before he was like to a Witch; but now he and his Clark are likened to Players: you will one day be aſhamed of this, I feare; unleſſe you act a better part before you leave the ſtage; your preſent *Plaudite* may deceive you: the future is that which is moſt materiall. But lets goe on, and ſee what followeth.

Dialogue.

Min. *And (then) as ſoon as the Clark hath ſaid them, the Prieſt ſaith* Lord ſave this woman thy Servant, *then the Clark comes in again with his part, ſaying,* which putteth her truſt in thee; *then the Prieſt, as though he would not have the woman to put her truſt in him, turns her over to the Clark, and bids him be unto her a ſtrong Tower: then the Clarke anſwereth and ſheweth wherein, ſaying,* from the face of her enemy.

Answer.

Oh deſperate wickedneſſe! dares any man be ſo bold as to utter ſuch impieties? The firſt words [*Lord ſave this woman thy ſervant*] will ſtand as a ſentence againſt this prophane babler to witneſſe againſt him, be he whom he will. He a Miniſter! more fit to make a rayling *Rabſhakeh*, or a ſcoffing *Michal*. Let him therefore in time look well unto it, leſt with prophane *Eſau* he looſe his birthright, and be deprived of his heavenly Fathers bleſſing. As well may he tell us that we are to have no other God but the Miniſter, becauſe the Miniſter reads the firſt Commandement, as vent this thus concerning the Prieſt and Clark in their Churching of women.

Dialogue.

Gent. *This is a very ſtrange kinde of giving of God thankes for womens ſafe deliverance from the great pain and perill of Childe-birth.*

Min. It is indeed, and no ſmall griefe to honeſt women, not only becauſe there is no thanks given to God for their ſafe deliverance from the pain and perill of Child-birth, but alſo becauſe thankſgiving is turned to a Jewiſh kind of Purification: For they muſt come with a vaile to cover their faces after the Jewiſh manner, ſignifying thereby, that by childe-bearing they were made uncleane, and that they were aſhamed of their uncleanneſſe, or that they had played the Harlots, and were aſhamed to ſhew their faces; and *Juda* thought that *Thamar* was an Harlot becauſe her face was covered with a vaile, *Gen.* 33. 14. 15.

It is a great offence, not only to honeſt women, but alſo to every true Chriſtian man, to ſee his wife goe to the Church like a Jew, or like an Harlot.

ANSWER.

You have a fine faculty in moulding of matters, I ſee; and in faſhioning of things according as your ſelfe thinks good to fancy: One while you ſay it is a ſtrange giving of thanks; another while, it is no giving of thanks; and then again, it is a giving of thanks, but turned to a Jewiſh kind of Purification. You would make a pretty *Proteus*, I perceive: *But I will reprove thee, and ſet before thee the things that thou haſt done: Thou haſt let thy mouth ſpeak wickedneſſe, and with thy tongue thou haſt ſet forth deceit*; according to that of the Pſalmiſt, with which you dallied but even now. Can I tell how to ſay otherwiſe? Is here no giving of thanks? I marvaile that you bluſh not, nor be aſhamed to wreſt things contrary to the evidence of open ſight. *I have lifted up mine eyes unto the hills from whence commeth my helpe*: words (ſure) of thankfulneſſe. Nay the whole Pſalme is an Hymne of Prayſe and thankſgiving, fitly choſen for ſuch a purpoſe. *Moreover*, Hezekiah *the King, and the Princes commanded the Levites to ſing praiſe unto the Lord, with the words of* David, *and of* Aſaph *the Seer: and they ſang prayſes with gladneſſe, and they bowed their heads and worſhipped*, 2 Chro. 29. 30. The Church then you ſee goes on in a right way, and repaires to a worthy ſtore-houſe for a fitting form. But I perceive your drift, as if you aymed (like *T. C.* your great *Goliah*) to have no publike thanks in ſuch a caſe as this, becauſe it comes too neer the Jewiſh kinde of Purification. Wherefore I ſhall anſwer in more particular, and tell you, that although that Law as concerning the Ceremony be ceaſed; yet the righteouſneſſe thereof is to be fulfilled in thoſe which walk not after the fleſh, but after the ſpirit, *Rom.* 8. 4. *For in all things we are commanded to give thanks*, 1 Theſſ. 5. 18. *And muſt offer the Sacrifice of prayſe unto God*, Heb. 13. 15. And if for other benefits thanks and praiſe be due, then for this preſervation, which (in *Melanchons* phraſe) is *Magnum miraculum*, a great miracle: inſomuch that if the Childe, when he comes to know it, will not ſtick to ſay with *David*, Pſal. 139. 13. *I will give thanks to thee, for I am fearfully and wonderfully made*: then may the Mother not refuſe who is wonderfully preſerved and delivered. So then; this is no 2 Chr. 29, 30.

Jewiſh

Jewiſh Ceremony, but a Chriſtian duty, performed, not out of Cuſtome, but out of Conſcience; not to make the act of honourable Marriage uncleane, but to bleſſe God for deliverance from ſo manifold perils. Whereupon neither can the vaile be the badge of an Harlot; but as new gloves are fit for Marriages, and blacks for Funeralls: ſo this, an attire for ſuch a time, not only decent and grave, but alſo moſt uſefull and convenient to diſtinguiſh her from other women: And herein the Apoſtles rule is well obſerved, *viz.* that *All things be done decently and in order.* Where's then the Jew or the Harlot that you ſpake off; or the great offence, not only to honeſt women, but alſo to every true Chriſtian man? you fight with ſhaddows, I doe aſſure you; and produce the abortive fancies of your own brain, which are too weak to endure the touch.

Dialogue.

Gent. *Many do ſay, that the manner of adminiſtring the holy Sacrament of Baptiſme preſcribed in the Service-book is very abſurd, and full of Popiſh errours, and ſo ridiculous as they cannot but laugh at it; I pray you tell me, what doe you finde in it to be ſo abſurd and ridiculous, as they cannot but laugh at it?*

Min. The Interrogatories miniſtred to Infants that have no underſtanding; and the anſwer of the Godfathers and Godmothers are ſo abſurd and ridiculous, as they cannot but laugh at them: as firſt, the Miniſter muſt examine the Infant, and aske him, *If he doth forſake the Devill and all his works, the vaine pompe and glory of the world, the covetous deſires of the ſame, the carnall deſires of the fleſh, ſo that he will not follow nor be led by them:* he muſt alſo aske him, if he doth believe all the Articles of the Chriſtian Faith, and if he will be baptized in that Faith.

Gent. *Were not theſe Interrogations adminiſtred to Infants in the Primitive Church?*

Min. No, theſe or the like were then adminiſtred to ſuch as were of years, when they were converted and came to be baptized, and afterwards commanded by the Pope to be adminiſtred to Infants.

Gent. *What anſwer doth the Godfathers and Godmothers give?*

Min. They give no anſwer, but doe counterfeit the Infants voice (as if he were a conjured Ghoſt) ſpeaking within them, and

and answering to the first Interrogation, concerning the Devill and all his works the vain pomp and glory of the world, the covetous desires of the same, and the carnall desires of the flesh, that he doth forsake them all; and to the second and third, concerning the Articles of the Christian Faith, that he doth believe them all; and that he doth desire to be baptized in that Faith.

ANSWER.

Oh how daintily you toy and dally still with the Churches Customes! Doe you not hug your selfe for this rare invention of the conjured ghost? It must needs be admirable, to be a man of such a deep conceit, and to have such a Spirit within him, as can make him expresse himselfe thus pithily. Your dull Doctors may hold the blinking candle to you, and come hither (with shame enough) to learne as curious fancies every way, (or very neare,) as admirable as what was delivered by you formerly, of the Devill and Witch, of the Players and the Scoulds, in which your master-peece of piety was most apparent, and proved to be as impious an expression as any you need to utter.

But to beate about the bush no longer: Your quarrell is now about Interrogatories ministred to Infants, and the Answers of the Godfathers and Godmothers; a custome (you say) first brought into the Church by the Pope. But by what Pope, I wonder? The name Pope, you know, is ancient; but in ordinary acceptation sounds harsh, and is odious; and had never been mentioned thus covertly by you, had it not been for the better colouring of your bad cause, which indeed you had need varnish over as well as you can.

If he were a Pope that first appointed this order, I must tell you he was a very ancient one: one that lived before you, or your great Grandfather were borne. They that call him by his name, use to say that it was * *Higynus* Bishop of *Rome*, about the yeare after Christs birth 150. At which time (you know, and a great while after) *Rome* was famous for her glorious Martyrs, the very Bishops (whom you scornfully terme Popes) laying down their lives for the faith of Christ. You cannot tell how to deny it; your face must be more then brazen if you should attempt it: nor can you exclude him from among the men of the Primitive times, who was flourishing no later.

* Otherwise written *Higinius*.

In-

Infants, as well as elder ones, were baptized from the first: for to this appertaineth that which is clearly set down in the Scriptures, that the Apostles baptized whole houses or families. *Origen* saith, *That the Church of Christ received of the Apostles themselves, baptizing of Infants.* And *Augustine* (against the *Donatists*) boldly affirmeth, *That baptizing of Children was not fetch'd from the authority of men, or of Councels, but from the tradition or doctrine of the Apostles.* Neither doe I think it a matter easie for any man to prove, that ever Baptisme did use to be administred without some kinde of interrogatories, or profession of Faith: whereunto Saint *Peter* (as the learned think) alluding, hath said, that the Baptisme which saveth us is not (as legall Purifications were) a clensing of the flesh from outward impurity, but ἐπερώτημα, an interrogative tryall of a good conscience towards God. *Higynus* then might dispose of something in this order, in such sort as it hath continued since, but not be he that first appointed it: whereto is pertinent that which I finde alledged by another, namely, *That the profession of Faith*, as it appeareth by records, *was at the first direct and plaine, by recitation of the Creed, and forms of Confession: Afterward it seemeth, that for helpe of memory, and to provide a remedy against bashfulnesse, that which the party repeated was put into questions propounded by the Minister, answered briefly (as now the forme is) by the party; And what the Men grown answered by themselves, the same did Parents for their Children before the time of* Higynus. It is the saying of worthy *Hooker*, That which a Guardian doth in the name of his Guard or Pupill standeth by naturall equity forcible for his benefit, though it be done without his knowledge. And shall we (saith he) judge it a thing unreasonable or in any respect unfit, that Infants by words which others utter should, though unwittingly, yet truly and forcibly binde themselves to that whereby their estate is so assuredly bettered? Herewith *Nestorius* the Heretick was charged as having faln from his first profession and broken the promise which he made to God in the armes of others. Of such as prophaned themselves being Christians, with irreligious delight in the ensigns of Idolatry, Heathenish spectacles, shows, and Stage-plaies, *Tertullian* (to strike them the more deep) claimeth the promise which they made in Baptisme. Why were they dumb being thus challenged? Wherefore stood they not up to answer in their own defence, that such professions and promises made in their names were frivolous, that all which others undertook for them was but mockery and

Orig. in Epist. ad Roman. viz. in ca. 6.

lib 4. c. 23, 24.

1 Pet. 3. 21.

Mr. Bedf. treat. of the Sacr pa. 200.

Eccl. Polit. lib. 5. sect. 64.

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prophanation? That which no Heretick, no wicked liver, no impious deſpiſer of God, no miſcreant or malefactour, which had himſelfe been baptiſed, was ever ſo deſperate as to diſgorge in contempt of ſo fruitfully received cuſtomes, is now their voice that reſtore (as they ſay) the ancient purity of Religion. Thus that worthy *Hooker*. *We ask them* (ſaith Saint *Auſtin*) *which offer the Infants, and ſay: Beleeveth he in God? (who being of that age, knoweth not whether there be a God or no: They anſwer, He beleeveth: and ſo they anſwer unto every queſtion which is asked.* They became ſick and were burthened, another ſinning: ſo alſo being to be made ſound they are ſaved, another confeſſing for them; as even the ſame Father obſerveth. And it is amplified by a late judicious writer, thus: *Profeſſion is either actuall, or virtuall: An actuall profeſſion of Repentance, and faith is required of them, who by the acts of reaſon formerly abuſed, have multiplyed their perſonall tranſgreſſions; but for Infants a virtuall profeſſion is ſufficient, and ſuch a profeſſion we finde in them, in reſpect of their Propagation: They are not unfitly termed Beleevers, becauſe they are borne within the Profeſſion of Chriſtianity: As alſo the Infants of Pagans are juſtly accounted Infidels, becauſe they are born in the Profeſſion of Infidelity: And if Saint* Paul *had diſputed this caſe, I doubt not, but as he ſaid of* Levi, *that in* Abraham *he paid tithes to* Melchiſedech; *ſo he would have ſaid, that the ſeed of the faithfull doe in their Parents profeſſe the Faith of Chriſt.* And then, as it followeth: *Adde this* (ſaith he) *That this virtuall profeſſion is actuated by the promiſe of the Sureties, and Parents at Baptiſme.* And a little after, *It is plain that that Ab-renunciation, is the profeſſion of repentance, in the name of the Childe: ſo alſo the Recitation of the Articles, a profeſſion of Faith, and reputed his, according to that well known ſaying of Saint* Auſtin, *peccavit in alio, credit in alio, as his offence, ſo his profeſſion is the act of another, but his by Imputation*: The ſame Father alſo ſaith, *We confeſſe that as they be born again by the Miniſtery of Baptiſers, ſo they beleeve by the hearts and mouths of the Confeſſours.* And in another place, *Accommodat illis Mater Eccleſia aliorum pedes, ut veniant aliorum cor, ut credant: Our Mother the Church lendeth them other mens feet, that they may come: and other mens hearts that they may believe.* And as the Paſſeman in the Goſpell fared the better for the faith of his friends: ſo the little Children are by theſe means qualified for holy Baptiſme: and being baptiſed are no leſſe bound to obſerve the Faith of Chriſtians, then the Jewes (infants, as well as others) bound

Aug. Epiſt. ad Bonif. 43.

Serm 10. de verb. Apoſt.

Aug. in Epi. 105

Serm. 10. de verb. Apoſtoli.

Math 9. 2. Mar 2. 5. Luk. 5 20.

themſelves by Circumciſion to the Law of *Moſes*. For *I teſtifie againe to every man that is circumciſed, that he is a debter* (ſaith the Apoſtle) *to doe the whole Law*, *Gal.* 5. 3. Whereto agreeth that which the Scripture alſo ſaith, *That he who names the name of Chriſt muſt depart from iniquity*, 2 *Tim.* 2. 19. We have therefore Sureties, who are examined, not altogether in regard of the Infant, but alſo in ſome reſpect in regard of themſelves, that thereby it may appeare, whether they be fit to undertake for the Childe for which they come to anſwer. For they be Sureties for the Childe, and in the name of the Childe they do promiſe and vow that which the Childe is afterwards bound to perform. To which end is Confirmation after Baptiſme, that when Children come to the years of diſcretion, and have learned; What their Godfathers and Godmothers promiſed for them, they may then themſelves with their own mouths, and with their own conſent openly before the Church ratifie and confirme the ſame, and live by their own Faith: their Godfathers and Godmothers being in the mean time bound to teach them what a ſolemn Vow, Promiſe, and Profeſſion they have made by them their Sureties, who are not only ſpeciall witneſſes of their naming and receiving into the Church, as God ſaid to his Prophet, *Eſa.* 8. 2. But are alſo undertakers and ſpeciall monitours for them. For if (as the Apoſtle teacheth, in the 1 *Cor.* 12. 25.) there is to be no ſchiſme in the body, but that the members ſhould have the ſame care one for another; then much more are they bound, who ſpecially undertake for others.

In the phraſe of ſome kind of men (as our *Hooker* ſpeaketh) they uſe to be termed witneſſes, as if (ſaith he) they came but to ſee and teſtifie what is done. It ſavoureth more of piety to give them their old accuſtomed names of Fathers and Mothers in God, whereby they are well put in minde what affection they ought to bear towards thoſe innocents, for whoſe religious education the Church accepteth them as pledges. This therefore is their own duty: But becauſe the anſwer which they make to the uſuall demands of ſtipulation propoſed in Baptiſme is not [abſolutely] their own, the Church doth beſt to receive it of them in that form which beſt ſheweth whoſe the act is.

And thus much for ſatisfaction concerning Interrogatories in holy Baptiſme: at which whileſt you ſcoffe and are pleaſed to make your ſelfe merry, you ſee what a ſcorne you put upon the Church of God, which hath been acquainted with this cu-

cuſtome long before the novell times of upſtart Popery.

Dialogue.

Ge. *What doth the miniſter after he hath received theſe feigned anſwers?*

Min. He doth baptize the Infant, and doth marke him on the forehead with a Croſſe, which doth offend many, becauſe they take it to be the mark of the Beaſt, mentioned, *Revel.*14.9.

Gent. *Why do they take it to be the mark of the beaſt?*

Min. *Becauſe there is no one thing in all Popery, ſet on the forehead, and on the hand, but a croſſe; made on the forehead by the Prieſt in Baptiſme, and by the Biſhop on the right hand in Confirmation, ſaying,* Signaculum Chriſti, in manu tua dexrra tradо tibi: *therefore they ſay, that it is a mark wherewith the Beaſt doth cauſe all that are of his Church to be marked; according as it is written, that he hath made all, both ſmall and great, rich and poore, bond and free; to receive a mark on the forehead, and on the right hand,* Rev.13.16.

It is written, Rev.14.9. *that if any receive his mark on the forehead, and on the hand, he ſhall drink of the wine of the wrath of God, therefore ſome do keep their children unbaptized, rather then have them marked with the mark of the beaſt.*

Answer.

By that ſigne made on our foreheads is intented that we ſhould be put in remembrance of that Chriſtian warfare which every one baptized is to enter into, and to continue in unto the end, if he will be ſaved, See *Rom.* 8 13. 1 *Tim.*6.1. *Revel.*2.10,11. *& chap.* 21.7,8. So that we are not ſigned with the ſigne of the croſſe in token of any ſuperſtitious matter, but of a matter moſt neceſſary: For though we walk in the fleſh, we do not warre after the fleſh; but are commanded to fight the good fight of Faith, to endure hardneſſe as a good ſouldier of Jeſus Chriſt, to be ſtrong in the Lord and in power of his might, to put on the whole armour of God whereby we may be able to ſtand againſt the wiles of the Devill; and are taught not to glory, ſave in the croſſe of our Lord Jeſus Chriſt, by whom the world is crucified unto us, and we unto the world: nor is it but written, that *Michael* and his Angels, fight againſt the Dragon and his Angels, *Revel.*12.7. And therefore we are to acquit our ſelves like men, and muſt confeſſe the Faith of Chriſt crucified, and muſt take unto us the whole armour of God, whereby we may be able to

withſtand in the evill day, and having done all to ſtand, *Eph.* 6.13. *Galat.* 6.14. 1 *Tim.* 6.12. 2 *Tim.* 2.3, &c.

Now all theſe are main Chriſtian duties, and who ſo unfainedly endeavoureth to keep them, needs not in any wiſe be offended at the ſigne uſed to put him in minde of them; but will rather thank God, that he is born in ſuch a Church, where not only the true Chriſtian life is taught by tongue and pen, but is alſo ſignified by ſome ceremony, for ones more remembrance of the ſame. The Iſraelites had their fringes on the borders of their garments, with a ribban of blew, that looking thereupon they might remember all the Commandements of the Lord, *Num.* 15.38, 39. Nor hath the Chriſtian Church but power to appoint Ceremonies, though the particulars be not as directly ſpecified as was that to them of Iſrael: for which we have a text, in 1 *Cor.* 14.40. Shee therefore uſeth this godly Ceremony of ſigning with the ſigne of the Croſſe, for a good ſignification, and tranſgreſſeth not, no more then thoſe in the daies of *Joſhua*, who built an Altar (for which they had no command in the Law of *Moſes*) in regard they did it (as do we) for a good ſignification, See *Joſh.* 22.22.

And whereas you tell us of the mark of the Beaſt: The mark of the Beaſt is ſurely one thing; and the ſigne of the Croſſe, another. They are threatned with damnation which receive the mark of the Beaſt: But is an Infant therefore damned becauſe he reciveth at anothers hand the ſign of the Croſſe upon his forehead, and is no agent in it himſelf nor able to know either what's done or threatned? You ſhew your ſelfe a proper Divine, I promiſe you; and would broach ſuch an inequality in the wayes of God, as is utterly condemned in his holy word. *The ſoule* (ſaith the Lord) *that ſinneth, it ſhall dy: the Sonne ſhall not bear the iniquity of the Father, neither ſhall the Father bear the iniquity of the Sonne; the righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon him.* Ezek. 18.20. which, if it make not againſt you, let your ſelf be judge.

Beſides, as we are free enough from receiving any mark on the hand at Confirmation; ſo are we as able to ſhew, that the ſigne of the Croſſe was in uſe before the Beaſt that ſhould impoſe it was born: yea, even whileſt the Biſhops of *Rome* were glorious Martyrs, and the Church of God under the troubles of the perſecuting Emperours; witneſſe thoſe proofs which are brought out of *Tertullian*, *Origen*, and *Cyprian* by the learned, to ſhew that they uſed it, *In immortali lavacro*, in the immortall laver. *See Tertull. lib. de reſur.*

ſur. Carnis. Cypr. Epiſt. 56. ſeu lib. 4. Epiſt. 6. & lib. de Lapſis ſub init. & lib. ad Demetrianum : In the firſt of which quotations out of *Cyprian*, the ſaid Father councelleth, that the forehead be garded, that thereby the ſigne of God may be kept in ſafety; and in the ſecond, he ſpeaks of the ſame ſigne upon the forehead; and in the third he ſaith, that by this Sacrament [*viz.* Baptiſme] and ſigne we are enrolled. Nor doth Biſhop *Jewell* but grant, that the ſigne of the Croſſe among the Chriſtians was had in great regard. Neither when the Papiſts charge us with Novelties, can you better know how to anſwer their objection, then truly to tell them, that their abuſes are new, but the things which they abuſed we retain in their primitive uſe, and forſake only the novell corruption: and forasmuch as this Ceremony was abuſed (as is confeſſed) in time of Popery, it doth plainly imply that it was well uſed before Popery; as King *James* of bleſſed memory hath very worthily affirmed in the conference holden at Hampton Court.

Dialogue.

Gent. *What fault do they finde with the Prayers that are made at the adminiſtration of Baptiſme?*

Min. They finde fault with the Popiſh errors that are in them, as in the firſt Prayer before Baptiſme, it is written, *that God hath ſanctified the flood Jordan, and all other waters, to the myſticall waſhing away of ſinne.* The truth is, that there is no myſticall waſhing away of ſin in water, but a true and reall waſhing away of ſin in the blood of Chriſt. 1 *Joh.* 1.7. The water in Baptiſme doth but ſignifie, that as foul things are waſhed and made clean in water, ſo the ſouls of the Elect, defiled with ſin, are made clean in the blood of Chriſt, 1 *Joh.* 1.7.

Answer.

You come now to finde fault with the Prayers that are made at the adminiſtration of baptiſme, and to pick ſome holes in their popiſh coats: for in your eſteem they want not their popiſh errors. But ſhall I tell you, Saint *Auſtin* ſpeaks in the ſame language that you mention to be in the firſt Prayer before baptiſme: elſe he had never ſaid in his 29 Sermon *De tempore*, *That Chriſt in the waters of Jordan conſecrated the waters for the reparation of humane kinde under baptiſme.* And a little after, *Et quia* (ſaith he) *per univerſum mundum ſacramentum Baptiſmi humano generi opus erat, omnibus aquis benedictionem*

dictionem dedit, quando in Jordanis alveum unica ac ſingulari pietate deſcendit: Tunc enim Chriſtum Dominum non tam lavit unda, quam lota eſt. That is, And becauſe (ſaith he) the Sacrament of Baptiſme was needfull for mankinde throughout the whole world, he gave a bleſſing to all waters, when in his only and ſingular piety he deſcended into the river Jordan: For then the water did not ſo much waſh Chriſt the Lord, as was waſhed by him.

The truth then is, that this is no popiſh errour in the judgement of ſo holy a Father, although now a dayes any thing be popery which a peeviſh preciſian thinks good to ſtumble at.

As little (or leſſe) cauſe have you to quarrell about the myſticall waſhing away of ſinne: for a thing may be really performed, although the manner be myſticall, and the means ſuch as doth not diſcover in what maaner the reallity of the thing is done. So that although it be true that the ſoules which are defiled with ſinne, are waſhed in the blood of Chriſt, which Saint *John* affirmeth; yet the virtue and efficacy of his blood ſhed is conveighed and ſealed to us by ſuch wayes and means, as himſelfe hath appointed: otherwiſe he had never ſaid, that *Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God. Joh.*3.5.

But the water you ſay, doth but ſignifie. Signifie it doth: but to ſay it doth but ſignifie, is to aſſign unto it no end but only to teach the minde, by other ſenſes, that which the word doth teach by hearing. And unto Infants which are not capable of inſtruction, who would not think it a meer ſuperfluity that any Sacrament is adminiſtred, if to adminiſter the Sacraments be but to teach receivers what God doth for them? But when our Saviour Chriſt ſaith, as in the text already mentioned, that *except a man be born of water and of the ſpirit, he cannot enter into the kingdome of God*; the truth is, that as the Spirit is a neceſſary inward cauſe; ſo Water is a neceſſary outward mean: why elſe are we likewiſe taught in another text, *That Baptiſme is a bath of Regeneration*, Tit. 3.5. *And that with water Chriſt doth purifie and cleanſe his Church?* Eph.5.26. Let then the Sacraments have their due: for though they do not conferre grace *ex opere operato*, as the Papiſts teach, yet they conferre grace *ex opere operantis*, becauſe the holy Ghoſt worketh both in and by thoſe holy Rites and Inſtitutions.

Dialogue.

Min. *In another prayer, the Miniſter prayeth that the Infant may receive remiſſion of ſinnes, by ſpirituall regeneration. The truth is, that the Children of God have their ſinnes forgiven, and are ſanctified by Faith* Rom. 5. 1. *and not by ſpirituall regeneration, which is but an effect of Faith purifying the heart,* Act. 15. 9. *Or to ſpeak more plainly, it is God that juſtifieth,* Rom. 8. 33. *by accepting of the ſufferings and obedience of Chriſt, as a ſufficient recompence and ſatisfaction, and doth by Faith aſſure the hearts of his Children, that for the merits of the ſufferings and obedience of Chriſt, his wrath is pacified and his Juſtice ſatisfied.*

Answer.

And is it poſſible, that you ſhould be offended with this Prayer, becauſe the Miniſter prayeth that the Infant may receive *remiſſion of ſinnes by ſpirituall regeneration?* Why man, Remiſſion of ſinnes is plainly promiſed to them that receive Baptiſme aright; as we read in *Act.* 2. 38. It is therefore the Doctrine of the Catholick Church to beleeve one Baptiſme for the remiſſion of ſinnes; as I am ſure you know, and are bound unto it, except you mean to be an Heretick. Let it then (good Sir) be lawfull to pray for that which the Scripture promiſeth, and to demean our ſelves as we ought in the uſe of theſe holy myſteries. *Simon Magus* indeed received no benefit by Baptiſme, becauſe he was not diſpoſed aright: but yet nevertheleſſe where no obſtacle comes between, even the ſinnes of the Baptized are remitted.

Your falſe tenet is alſo again confuted by that which the devout *Ananias* ſaid to *Paul* at the time of his Converſion; *And now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, calling on the name of the Lord,* Act. 22. 16. See then your error now at full: not only remiſſion ſpoken of, but alſo Prayer mentioned. If therefore your accuſation be juſt, let any man that will but come and ſee as he ought to doe, be judge.

You have alledged Scripture, but very impertinently: and as for your firſt quotation, out of *Rom.* 5. 1. there is no ſuch thing there as you ſpeak of, concerning ſanctification by Faith: Put on your Spectacles, when you look again.

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But I conclude this anſwer in the words of that worthy *Hooker*. There were (ſaith he) of the old *Valentinian* Hereticks, ſome which had Knowledge in ſuch admiration, that to it they aſcribed all, and ſo deſpiſed the Sacraments of Chriſt, pretending that as *Ignorance* had made us ſubject to all miſery, ſo the full redemption of the inward man, and the work of our reſtauration, muſt needs belong unto Knowledge only. They draw neer unto this error, who fixing wholy their mindes on the known neceſſity of Faith, imagin that nothing but Faith is neceſſary for the attainment of all grace; Yet is it a branch of Beliefe that Sacraments are in their place no leſſe required then beliefe it ſelfe.

Eccleſ. Polit. lib. 5. ſect. 60 pag. 132. 133.

Dialogue.

Min. *In another Prayer, thanks is given to God for regenerating the Infant with his holy Spirit. The truth is, that the Children of God do receive the Spirit of God to Regenerate them, not by ſpringling of water in Baptiſm but by hearing the Goſpel Preached,* 2 Cor. 3. 8. Act. 10. 44. *To make mention of all the Popiſh errors that are in other Prayers and Collects, would be too tedious.*

Answer.

To be regenerated is to receive new motions of the minde by the holy Ghoſt, and to be made a new creature. Whereto agreeth that which *Melanct hon* writeth, *Cum ſpiritus ſanctus novas motus, & novam vitam offerat, dicitur hæc converſio Regeneratio.* But this (you ſay) is done, not by the ſprinkling of water in Baptiſm, but by hearing the Goſpel Preached: and hereupon you point us to two places of Scripture. I ſhall ſhew you two other, which are more plain and proving; the one is, *Jam.* 1. 18. the other is in 1 *Pet.* 1. 23. In that of S. *Iames*, the words be theſe; *of his own will begat he us, with the Word of Truth*, And in S. *Peter*, thus; *Being born again not of corruptible, ſeed but of incorruptible by the Word of God which liveth & abideth forever.* And yet notwithſtanding, the ſcripture ſaith elſwhere; *That a man muſt be born again of Water and the Spirit, Joh.* 3. 5. And in another text, Baptiſme is expreſly termed the *Laver of Regeneration*, Tit. 3. 5. to both which places in a former anſwer, I have already pointed you. So that Regeneration is wrought, you ſee, by ſeverall means: not by the word alone, but by Baptiſme as well

Melanct. in Loc. pag. 246.

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as by the word. The one you mention, the other is forgotten; nay, it is altogether denied by you. But be better adviſed, and croſſe not the Scriptures, good Sir, I beſeech you.

And for a full clearing, let it be known that what the word doth, in that which you mention, is to be underſtood of thoſe who be *Adulti*, or men grown; who have loſt and forfeited their Baptiſmall Regeneration by actuall groſſe ſinnes not repented off, yeelded unto without any reluctancy, or ſtriving againſt: the apprehenſion of what they ſee in the world as ſoon as they come to knowledge leading them into a wrong habit both of deſiring and doing, whereby they walk not like children of the light; who muſt be therefore ſpoken unto as to men unregenerate, becauſe a new kinde of regeneration, at leaſt a new degree thereof; muſt be wrought in them by the Miniſtery of the word, which by the Law brings them to repentance, and by the Goſpel to Faith in Chriſt; theſe graces being further fortified by the ſecond Sacrament, which upon due examination of themſelves they are bound to receive. *Dicitur quidam à nonnullis, concedendum non eſſe Regenerationem, niſi per verbum, quod eſt ſemen Dei*: Petrus *quippe ait, priori Epiſt. cap. 1. nos eſſe renatos haudquaquam ſemine corruptibili, ſed incorruptibili, quod eſt ſermo Dei. Cæterum ad id reſpondemus, de adultis hominibus id eſſe intelligendum; De infantibus autem non ita rem ſe habere, niſi velimus Hebræorum filios melioris facere ſortis, quam Chriſtianorum*; as *Peter Martyr* ſpeaketh, That is, It is ſaid indeed by ſome, that regeneration is not to be granted, but by the Word, which is the ſeed of God: becauſe *Peter* ſaith, in the firſt Epiſt. chapter 1. *That we are born againe in no wiſe by corruptible ſeed, but by incorruptible, which is the word of God.* But to that we anſwer, That it is to be underſtood of men grown; but concerning Infants the caſe is otherwiſe, except we would make the children of the Hebrews of a better condition, then the Children of Chriſtians. So then, albeit we know this Sacrament of Baptiſme to be effectuall to the regeneration of Infants, yet are we not to grant Baptiſmall grace in it ſelf ſufficient to the ſalvation of men grown. It is fitly therefore ſaid by a learned Preacher, to be available for the ſtate of infancy, to them a ſtate of ſalvation, as the Church teacheth them to ſtile it, and to bleſſe God for it. But afterwards when they become actuall ſinners, they muſt become actuall penitents. And as they have contracted a new guilt: ſo they muſt ſeek for a new grace: otherwiſe the firſt will be found inſufficient to ſalvation; Thus farre

See *Peter Mart.* in his common Places, pag. 838.

Mr. Tho. Bedf. in Sermon on *Rom 6,7. pag.* 58.

 that

that author. And ſo you ſee how little you have gotten by your reſtriction of regeneration to the word alone: For though you were ſo peremptory in your aſſertion concerning it, as that you could ſay, The truth is, *That the Children of God doe receive the Spirit of God to regenerate them, not by ſprinkling of water in baptiſme, but by hearing the Goſpel Preached*; yet the truth is, that Truth is nothing neer you: for you affirme falſly, and will by degrees be found ſtill to be full of ſo many malicious ſlanders, abſurdities, lies and errors, as will make Orthodox and quiet men cry out that you are not ſo much tedious as troubleſome both to the Church and State, as be alſo the reſt of your crew which now adayes do uſe to ſhew their heads and faces with ſuch audacious boldneſſe, as makes it be admired that ſuch ſpirits ſhould be amongſt us; and be the firſt (forſooth) for reformation. But I pray God work all for the beſt, and ſettle us ſo in peace, that Truth, Unity and Concord may flouriſh amongſt us: and ſeeing (oh Lord) the fooliſh ones do reproach thee daily, do thou ariſe and maintain thine own cauſe, in ſpight of all that ſhall oppoſe it.

DIALOGUE.

Gent. *What do they ſay of the Catechiſme in the Service-book?*

Min. They ſay it is full of Popiſh errors, as firſt in the Rubrick before the Catechiſme, it is written, that Children baptized, have all things neceſſary to ſalvation, and are undoubtedly ſaved. The truth is, that they have no knowlede of ſinne, nor of the wrath and curſe of God due to ſinne, nor of Chriſt, nor of the Articles of the Chriſtian Faith, and therefore have neither Faith nor Repentance, without which none can be ſaved. It is true, that Infants, born of the Elect, are undoubtedly ſaved by vertue of Gods everlaſting Covenant of grace, ſo many as are of the number of the Elect; I ſay, ſo many as are of the number of the Elect, becauſe many of the Elect that are now Saints in Heaven, have brought forth children that are Reprobates and damned ſoules in Hell, *For*, Adam *had* Cain *as well as* Abel, *and* Abraham *had* Iſhmaell *as well as* Iſaac, *and* Iſaac *had* Eſau (*whom God hated*) *as well as* Jacob *whom God loved.*

ANSWER.

Well, and what of all this? Are not Infants baptized becauſe they are born in originall ſin? and is not originall ſin waſht away in baptiſme? And if ſo, then who will not ſay that a childe baptized is undoubtedly ſaved? For though the root of corruption doth ſtill remain, yet the guilt is pardoned: and ſo, ſuch a childe dying before it hath procured a new guilt through the fructification of the branches which ſpring from the foreſaid root, is by virtue of holy baptiſme ſo waſhed as it may be ſaved. For baptiſme is not a meer naked ſigne or badge of Chriſtianity, but an ordinary and efficatious means of Regeneration; as I have already proved, out of plain texts of holy Scripture.

And whereas you come in again, according to your wonted manner, with *The truth is that they have no knowledge of ſinne, nor of the wrath and curſe of God due to ſinne, nor of Chriſt, nor of the Articles of the Chriſtian Faith, and therefore have neither faith nor repentance, without which none can be ſaved*, it is further anſwered, in the words of one well able to ſatisfie, viz. *That in the Baptiſme of Infants, the ſpirit worketh not as a morall agent to proffer grace to the will, but as a naturall, or rather ſupernaturall Agent, to work in the will, to put grace into the heart, conferring upon them ſeminall and initiall grace, which doth not preſuppoſe Faith, but is in it ſelfe the ſeed of Faith; To parents converted, Baptiſme conveyed (as did Circumciſion to* Abraham) *a ſuperaddition of further grace, to what they had extraordinarily received: But to their Children Baptiſme conveyed (as did Circumciſion to* Isaac) *the firſt ſeeds of grace, and regeneration: Adde this, that the Faith of the Parent is ſufficient to qualifie the child for Baptiſme, yea, for the grace of Baptiſme; the childe I ſay, in whom as yet corruption of nature, being ſcant active, calleth for no act of perſonall grace to remove the barre of guilt: polluted he is, but by the act of another, not by conſent of his own; therefore the faith of the Parent ſufficeth to procure for the childe the Sacrament, and the benefit thereof.* Yea, and let me alſo add, That the right qualification of Godfathers and Godmothers, is here alſo to be regarded; as is formerly ſhewed in anſwer to the exceptions taken againſt Interrogatories: where alſo is ſhewed how the profeſſion of Faith and repentance is performed.

See M. T. *Bedf.* Treat. of the Sacr. *pag.* 192.

But you go on, and tell us that they be the Infants of the Elect only which are undoubtedly ſaved, by virtue of Gods everlaſting

covenant of Grace: and yet not these neither, though born of such parents as you speak off, except they also be in the number of the Elect. In which, this is granted; that it is by virtue of Gods covenant with the Parents, that Infants have right of title or interest to baptisme, which at the first they were admitted unto, even as soon as ever their Parents being converted, were baptized. For, in this, the proceeding of the Converts was surely such when the Apostles baptized whole households, as when the covenant, and what was thereupon commanded concerning Circumcision, was made with *Abraham*. The covenant is made, and no sooner made, but he with all the males in his house were circumcised, young and old. So doubtlesse no sooner was the covenant of grace ratified betwixt God and the Parents by baptisme, but presently their Children or Infants of the same family are accounted holy and Baptized. It is plain and evident, that unto those to whom Saint *Peter* preached, in the second chapter of the Acts, and bad them repent and be baptized, he said *The promise is made to you and your Children.* Nor doth Saint *Paul* but also teach the same unto the Gentiles, in the first Epistle written to the Corinthians, the seventh chapter, at the fourteenth verse. And where the means is alike to all, Gods Election which you speak of, appears not to be but according to his foreknowledge of the effects of his means graciously and of meer mercy offered to us. For though many be called, yet few are chosen; because all the called of God are not found with their wedding garments on, they do not make their calling and Election sure. But to be so searching as to put a difference among Infants, who can no waies hinder the efficacy of this Sacrament, or bar themselves of the benefit or fruit thereof, is more then you are able how to manifest. For though many of the Elect, that are now Saints in heaven, have brought forth children that are reprobates and damned soules in Hell: yet if they had done well, the Scripture tels us they had been accepted; as is particularly instanced in one of them whom you have mentioned, namely *Cain*, *Gen.* 4.7. And if hereby you think it followeth, that Election is not untill after Vocation: then for your further satisfaction, I must tell you, that in respect of Gods purpose and decree, Election is granted to be before the foundation of the World; but not *re ipsa*, not so in very deed. For both his Election and Calling to the Kingdome of Grace, and out of those his Election of some to the Kingdome of Glory, is according to his eternall purpose; yet not actuated, but in time,

Act 2. 39.

1 Cor. 7. 14.

1 Pet. 1. 10.

time, neither the one nor the other: Not the one, for *I will call them my people which were not my people, and her beloved which was not beloved*: Not the other, for *When the King came in and saw one there which had not on a wedding garment, he commanded him to be bound hand and foot and caſt into utter darkneſſe*; To which action declared by that Parable, our Saviour preſently ſubjoyns this ſaying, *For many are called but few are choſen.* Where note I pray you, that they are actually elected who are found to have the wedding garment on, walking like Children of the light which they received by their Election unto grace, and do ſo come under the uſe of the means and are benefitted thereby, as that they make their Calling and Election ſure: for ſuch as theſe, are undoubtedly cloathed with the robe of Chriſts righteouſneſſe; they have put off the old Man, and by a true and a lively Faith (which by the means afforded them is wrought in them upon their ſubmiſſion and applying thereunto) they have put on the New: Chriſt dwells in them; yea, their life is hid with Chriſt, and when Chriſt who is their life ſhall appear, then ſhall they alſo appeare with him in glory. *Coloſſ.* 3.3,4.

Rom. 9.25. Hoſ 2.23. Mat.22.11,13. Mat.22.14.

And then next, as for that of *Iſhmael*; It is true that he was the ſonne of *Abraham*, as well as *Iſaac*; but that he was damned, is more then I dare determin: eſpecially ſeeing when *Abraham* prayed unto God, that *he might live in his ſight*; the Lord gave him anſwer, *That as concerning Iſhmael, he had heard him.* If you ſay that this is meant only in regard of his temporall proſperity, then muſt it be alſo granted, that he is caſt out of *Abrahams* houſe, and *differenced from *Iſaac*, not becauſe he was a Reprobate (as you would have him) but becauſe he might not be heire with *Iſaac*. For, *Caſt out the bondwoman and her Sonne: the Sonne of the Bondwoman ſhall not be heire with the Sonne of the Freewoman*, *Gen.*21.10. All which comes to one and the ſame, and doth either way make well againſt you.

Gen. 17,18,20.

Aliud nihil erat, quam reprobari à typica illa hæreditate terræ Canaan, quam Iſaaco Deus aſſignabat.

And laſt of all, as for that which you have concerning *Jacob* and *Eſau*, how that God loved the one and hated the other; there be them who think that it may be taken as if it ſhould be ſaid, *He loved the one leſſe then the other*: and not as if it were abſolutely meant of an hoſtile hate, or of an hatred to damnation; but of a negative hatred, which in this ſeems to be no other thing then a poſthabitation concerning the land of Promiſe, and a deniall of the priviledges belonging to the birthright, whereby the one is preferred

before the other. For as *Scharpius* mentions in his *Symphonia*, *Odium duo significat; Primò, affectum amori contrarium, vel hostilem animum, quo erga* Esauum *Deus affectus non fuit. Secundo significat aliquid in re aliqua negligere & alteri postponere; ita Deus* Esauum *odio habuit, cum illi* Jacobum *prætulit, &* Esauum *extenuè pra* Jacobo *neglexit, ut ad illum (licet primogenitum) ne jus primogenituræ, nec promissio terræ Canaani, nec origo Messiæ secundum carnem pertinuerit.* A like phrase of speech is in *Deuteronomy* (chap. 21. 15.) where the words are concerning a man with two wives, the one whereof he is said to hate, the other to love; and this because the one was less loved then the other: for so we are taught in the 29 chap. of *Genesis*, at the 30, 31 verses, even concerning *Rachel* and *Leah*, the two wives of *Jacob*. After the same manner likewise are those words of our Saviour Christ to be understood, in *Luk.* 14. 26. where he saith, that *If any man come to me, and hate not his Father and Mother, &c. he cannot be my Disciple.* Thus our Saviour: Now we know that a man is bound to honour his Father and Mother, to love them and not to hate them: and yet he that shall love either Father or Mother more then Christ, is not worthy of Christ, *Matth.* 10. 37. And thus doth one place explain another.

But howsoever the meaning be; that what you mention is not to be referred precisely to the particular persons of *Jacob* and *Esau* (whereupon you loose that you strive for) is plain enough. First, because Gods Oracle to *Rebecca* was concerning two Nations, *Gen.* 25. 23. where the words be these, *And the Lord said unto her, two Nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger then the other people: and the elder shall serve the younger. Duæ gentes, non in seipsis, sed in suis patribus; secundum Prophetiam quoque ipsius* Isaac, *quando Minorem pro Majore benedixit.* And secondly, because the Prophet *Malachy* declares the same; nay, he shews the accomplishment thereof in the *Israelites* and *Edomites*, the one whereof were discended of *Jacob*, the other of *Esau*; *Malach. chap.* 1. The Paraphrase whereof, is as followeth. *Ecce populus Israeliticus, ex* Jacobo *oriundus, populus iste est, quem singulariter dilexit Deus quippe cui ex mera dilectione & gratia terram promissam, melle & lacte fluentem,* Abrahamo & Isaaco *olim promissam, velut hæreditatem possidendam dedit: Populus verò* Edomæus *ex* Esau *progenitus, populus iste est, quem Deus amore isto singulari complecti & favore tam prolixo adficere noluit, quippe cui horrida & inculta loca, montes Seir vastos saxosos,*

de-

deſertoſque, & cum fertili iſta terra promiſſa minime conferendos, habitandos dedit, ut ſervilis horum, filialis iſtorum conditio, juxta prægreſſum de illorum capitibus oraculum, clare eluceſceret. And was it not, that out of both theſe, Saint *Paul* cited that which you have aymed at? and in Saint *Pauls* Epiſtles are ſome things hard to be underſtood, as Saint *Peter* tels us, 2 *Pet.* 3.16. Wherefore let me adviſe you, not to be raſh in citing from thence things hard to be underſtood: nor come with things obſcure, againſt what is elſewhere plain and manifeſt; for then you will neither benefit your ſelf, nor truly inſtruct others. *The elder ſhall ſerve the younger*: underſtand that, not of the perſons of *Eſau* and *Jacob*, for *Eſau* never ſerved *Jacob*; but of the two* Nations which were to come of them, as the words of God declare; which ſaid not to *Rebecca*, *Two men*, but *two Nations are in thy womb.* And then whereas the Apoſtle preſently ſubjoyneth, Jacob *have I loved*, *but* Eſau *have I hated*, it is not to be taken as if it were ſpoken before the children were born, as was the former Oracle: for this was ſaid many ages after by the Prophet *Malachy*, and ſpoken likewiſe not of two men, but of two people, as in the ſaid Prophet is apparent. Beſides the very phraſe of ſpeech declareth that this was not (as the other) ſpoken before the Children were born: for then it had not been in the Preterperfect, but in the Future tenſe: So that all the reference which this can have unto the former, is but to ſhew how Gods purpoſe took effect in preferring the Nations which came of *Jacob*, before the people which came of *Eſau*, which he terms love and hatred, and is found to be ſo in the ſence already mentioned.

* *Major populus ſerviet Minori, id eſt, Primogenitus populus hæres non erit terræ Canaan, ſed ſecundogenitus Propoſitum enim Dei erat, vocare ſemen quos & quales vult.*

But whereto ſerve thoſe examples, if they be not to ſhew that God irreſpectively decreed to ſave the perſons of ſome of them in particular, and abſolutely in particular, according to the Councell of his will, to damn the others? Verily, he that ſhall read the Scriptures, and find it * written that God would not the death of him that dyeth, would have all to be ſaved, and is not willing that any one ſhould periſh, will ſcarce be perſwaded that God hath abſolutely decreed any mans damnation: I anſwer therefore, Gods love to mankinde is ſuch, that not only is the promiſe of Grace Univerſall, but alſo free, and taken by Faith alone: inſomuch that the Apoſtle to the Romans plainly excludes all prerogative of the fleſh and merit of workes, and concludes that every one who believes ſhall not be aſhamed. For there is no difference between

* Ezek. 18 32. & ch. 33. 11. 1 Tim 2. 4. 2 Pet 3 9.

the

the Jew and the Gentile; For he that is Lord over all, is rich unto all that call upon him. And hereto ſerve thoſe famous Types and Heads of Nations which he propoundeth, when he brings in the ſonnes of *Abraham* and of *Iſaac* already mentioned: which types (as *Hemming* ſpeaketh) are to be fitted after this manner, *viz.* that in certain commodities belonging to this life, all which are born of the ſeed of *Abraham* and *Iſaac*, are not reckoned for their ſonnes: Much leſſe in things ſpirituall are they accounted as ſons, who draw their originall from thoſe holy Fathers. Wherefore, even as in profits and priviledges belonging to this life, they only are reputed the ſonnes of whom the holy Patriarchs had the promiſes: So in things Spirituall, they only are to be reckoned as ſons of *Abraham*, whoſe faith is in the free promiſe, and not thoſe who exult and ſwell by reaſon of the Prerogative of the fleſh, as did the carnall Jews whoſe rejection he ſheweth to be juſt, notwithſtanding they could ſay we have *Abraham* to our Father.

Hemming. Syntagm. capit. De Prædeſtinat. ſect 32.

* *Similiter nunc propoſitum hoc Dei manet, quo Judæos legem præfracte ſectari volentes, licet illi præferri debere videantur Gentilibus, ſemen vocare non vult, ſed omnes & ſolos eos, ſive Judæi ſunt, ſive qui Evangelio filii ejus credunt, etſi hi illis deteriores & indigniores eſſe videantur.*

DIALOGUE.

Gent. *This errour you ſay is in the Rubrick, what is in the Chatechiſme?*

Min. In the Catechiſm it is affirmed, that Chriſt hath redeemed all Mankind. The truth is, that Chriſt came into the world, not to redeem all Mankind, but the Elect only; therefore the Evangeliſt Saint *Luke* ſetting forth the Genealogy of Chriſt, beginneth from *Joſeph* and aſcendeth to *Adam*, and from *Adam* doth deſcend to *Sheth*, who was the firſt of Elect that was born after the death of *Abel*, and maketh no mention of *Cain*, nor of any of his poſterity. And Saint *Matthew* beginning from *Abraham*, and from *Abraham* deſcendeth to *Iſaac*, and from *Iſaac* to *Jacob*, and maketh no mention of *Iſhmael* nor of *Eſau*, nor of any that came of them.

Alſo our Saviour Chriſt ſaith, that he gave his life a ranſome for many, *Matth.* 20. 28. and that his blood was ſhed for many, *Matth.* 26. 28. He doth not ſay, that his blood was ſhed for all mankind, but for many, that is, for the Elect only, who are many, though but few in compariſon of the multitude that are Reprobates.

ANSWER.

When our Church teacheth her Children to ſay, *I believe in God the ſonne, who hath redeemed me and all mankinde*, ſhe hath reſpect to the ample latitude of the merit of Redemption wrought by *Jeſus Chriſt*; which is ſuch, and ſo large, as that it extends it ſelfe to all: it excludes none, but hath ſatisfied Juſtice, and made a way for all men to attain unto mercy. For if God be not willing that any one ſhould periſh, as Saint *Peter* ſpeaketh; but that all men ſhould be ſaved, as Saint *Paul* to *Timothy* declareth: then ſurely the Son of God, who came to ſeek and to ſave that which was loſt, and to do the will of his Father, laid down his life in common for all, that thereby a way might be made for all to attain unto mercy. Chriſt indeed gave his life for his ſheep, and laid it down for his friends, but not for them only: For *He is the propitiation for our ſinnes, and not for ours only, but for the ſins of the whole world*, 1 *Joh.* 2.2. And well might he ſay *he gave his life a ranſome for many, and that his blood was ſhed for many, who ſhed his blood for all, and gave himſelfe a ranſome for all*, 1 *Tim.*2.6. Nor do we but read, that *Judas* was one of them to whom Chriſt ſaid, *My blood is ſhed for you*, *Luk.* 22. 20. and yet *Judas* was a Reprobate. To which agreeth that of Saint *Peter*, concerning ſome who ſhould bring in privily damnable Hereſies, *even denying the Lord that bought them*, 2 *Pet.*2.1. And again ſaith another ſcripture, *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite to the ſpirit of Grace?* *Hebr.*10.29. And in the ſecond chapter of the ſame Epiſtle, the Apoſtle ſaith expreſly, *But we ſee Jeſus, who was made a little lower then the Angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man*; And again, *The Lord* (ſaith the Prophet) *hath laid on him the iniquity of us all*, *Eſa.*53.6. And I (ſaith Chriſt) *if I be lifted up from the Earth, will draw all men unto me*, *Joh.*12.32. And in the 2 Corinth. 5. 14. *Chriſt dyed for all.* And in *Tit.* 2. 11. *The grace of God that bringeth Salvation, hath appeared to all men.* And in *Rom.* 5. 18. *As by the offence of one, judgement came upon all men to condemnation: even ſo by the righteouſneſſe of one, the free gift came upon all men unto juſtification of life*: as our common tranſlation reads it.

2 Pet. 2. 9.
1 Tim. 2. 4.
Heb. 2. 9.

And will you, notwithſtanding all this, deny that the price paid by Chriſt, was not paid for all, nor made for all? The truth is, that it hath not been beneficiall to all: and in that reſpect our Saviours words are manifeſt, *that he ſhed his blood for many.* And ſo the Apoſtle likewiſe meaneth; expreſſly declaring, that *we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that beleeve,* 1 Tim. 4. 10. you ſee then that God excludes none, but thoſe that exclude themſelves by unbeliefe. For though Chriſt hath not gained all, yet nevertheleſſe he hath dyed for all; as *Chryſoſt.* ſpeaketh. He hath done that which was his part to do: if therefore others will not doe that which is theirs, they muſt (notwithſtanding Chriſts death) be damned. *Ideo paſſus eſt, ut tolleret peccatum Mundi. Si quis autem in Chriſtum non credit, generali beneficio ipſe ſe fraudat: ut ſiquis clauſis feneſtris radios ſolis excludat,* ſaith Saint *Ambroſe*: That is, *Chriſt therefore ſuffered that he might take away the ſinne of the world. But if any one beleeve not in Chriſt, he defrauds himſelf of that generall benefit: as any one, by having his windows ſhut, excludes the light of the Sunne. In medio Templi miſericordia eſt, non in angulo aut diverſorio: In communi poſita eſt, offertur omnibus, & nemo illius expers niſi qui renuit,* as ſaith Saint *Bernard* which is as if he ſhould ſay, *Although Chriſts merits are common to all, and that he keeps open houſe to all commers; yet thoſe only have full benefit by them that lay hold upon him.* God loved the World indeed when he gave his only begotten ſonne: howbeit, they only ſhall not periſh but have life everlaſting, who believe on him, *Joh.* 3. 16. So then, that Chriſts precious blood hath greater efficacy or force in ſome then in others, is not the fault of him who did ſo well impart it, but of them who do ſo ill imploy it. And ſo, all this while, no errour in our Common Catechiſme.

Chryſoſt. in Rom. 14.

Ambr. Serm. 8. *in Pſal.* 118.

Bern. Serm. in purif. pag. 101.

Dialogue.

Min. *It is alſo affirmed in the Catechiſme, that we are made the Children of God in Baptiſme. The truth is, that whoſoever is not a childe of God before he be baptized, ſhall never be a childe of God, becauſe all that are the children of God, were (before the world was) made the children of God, by virtue of Gods eternall decree of Election.*

Answer.

This is anſwered before: and therefore, to avoid prolixity and repetition, I ſhall juſtly paſſe it over.

Di-

Dialogue.

Min. *It also affirmeth, that there are two Sacraments generally as necessary to salvation; intimating that the Sacraments are necessary to salvation, so as if a childe dye before he be baptized, he shall be damned, which is the cause that Midwives, do take upon them to Baptize. Intimating also, that there are more Sacraments then two; therefore it is written in the Rubrick *before the Communion, that every Parishioner shall communicate thrice in the year, and also receive the Sacraments; meaning the five Popish Sacraments: For there are none other.*

* You would say, after: if you cared to relate things aright.

Answer.

We teach indeed that Christ hath ordained in his Church, two Sacraments only as generally necessary to Salvation, *viz.* Baptisme and the Supper of the Lord; and will you be he that shall blame us for it? These two, are said by the Ancients to flow out of Christs side, when hanging upon the Crosse for us, the souldier with his speare let out from thence Water and Blood, *Joh.* 19. 34. It is therefore said, that *This is he that came by Water and Blood even Jesus Christ; not by Water only, but by Water and Blood*, 1 *Joh.* 5. 6. And will you be he which shall not grant these two legitimate and true born Sacraments to be *generally necessary to Salvation?* Why then are they not left, either to be used, or not to be used, *ad placitum*, as every one pleaseth? The Scripture I am sure grants no such freedome: for generally and in ordinary they are necessary, and so commanded. If therefore the Spirit doe convey grace to any without the use of the Sacraments, this is to be accounted extraordinary; no man in common is to rely upon it, but to use the ordinary meanes which Christ hath appointed. For what is sometimes done *ex parte Dei*, on Gods part, in cases not of wilfull neglect or contempt, but in cases of desire when the want proceeds from inevitable necessity, is not to be reckoned *ex parte nostra*, or by us, enough at other times to rest upon. Understand then this phrase, *generally necessary*, to be as much as commonly and in ordinary.

And as for the moreneſſe, or super-duality of the Sacraments, which you say is here intimated: we answer, that in a large signification there may be, not only seven, but many Sacraments; but strictly and properly no more then these; only two, and true Sacraments.

If our Church teach otherwiſe, then ſpeak and ſpare not: till then be ſilent, and ſpare your breath to coole your broath; for there, it may be of more uſe then it can be here; eſpecially if you could but remember what is delivered in that Homily which declareth, that Common Prayer and Sacraments ought to be adminiſtred in a known tongue. This is all that I ſhall need to ſay; your ſcruple is cleared farre enough.

DIALOGUE.

Min. *It affirmeth alſo, that Godfathers and Godmothers doe promiſe and vow three things; firſt, that the Infant ſhall forſake the Devill and all his works, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh; Secondly, that he ſhall beleeve all the Articles of the Chriſtian Faith; Thirdly, that he ſhall keep Gods holy will and commandements, and walk in the ſame all the dayes of his life; which no man is able to doe of himſelf.*

ANSWER.

Here is nothing more then what we have had before, excepting a word or two about the keeping of Gods commandements, which you ſay no man is able to doe of himſelfe. And doth not the very Catechiſm alſo teach the ſame, in the queſtion next before the Lords Prayer? you are blinde, ſure; elſe you might have ſeen it. Let me therefore intreat you to look better about you, and although you cannot ſee wood for trees, be not (good Sir) angry at it.

DIALOGUE.

Min. *The truth is, thatt the Godfathers and Godmothers, doe neither promiſe nor vow, that the infant ſhall doe theſe things.*

Gent. What then do they?

Min. *They do nothing, but counterfeit the Infants voyce, as if he were a conjured Ghoſt within every one of them, ſpeaking and ſaying, that he doth all theſe things.*

ANSWER.

This of the conjured Ghoſt pleaſeth you (ſure) very mightily, as well as that other of the witch, which you have mentioned, more then once: but harp on; The ſtring which you harp ſo much upon,

on, will break at laſt, and helpe but little, although for the preſent it may be uſed by the Minſtrels of your own ſect, to make the ſimple dance.

Dialogue.

Gent. *Are there any other things that do offend and diſcourage the people from comming into the Church till ſervice be all read?*

Min. Yes.

Gent. *What are they?*

Min. They are the perverting of the meaning of the holy Ghoſt, in many places of the Pſalmes, Epiſtles, and Goſpels, by putting in, and leaving out of words, and alſo of the meaning of our Saviour Chriſt in many places of the Revelation.

Gent. *Wherein is the meaning of the holy Ghoſt perverted, by putting in and leaving out of Words?*

Min. In the Pſalm 106. 30. *Phineas* prayed, *are put in for*, *Phineas* executed judgement. *Pſal.* 105. 28. Not obedient, *are put in for* not diſobedient. *Pſal.* 125. 3. *theſe words*, The rod of the ungodly commeth not on the lot of the righteous, *are put in for* reſteth not on the lot of the righteous. In the Epiſtle on * munday in Eaſter week, *theſe words*, Iſrael remembred *are put in*, for he, that is, God remembred. To make mention of all the places in the Pſalmes, Epiſtles and Goſpels, would be too tedious.

* *You are deceived: it is in the Epiſtle on the Munday before Eaſter.*

Anrwer.

I verily think, that if what you here mention, had been a thing of moment, it had been amended when it was urged in the Conference at *Hampton* Court, where ſo judicious a King (as our late King *James* of bleſſed memory) heard all the grievances which then were brought: among the which, this in particular was one. And verily, this is certain, that words in the Originall do many times admit of a diverſe and doubtfull reading, and may indifferently be taken either the one way or the other: as is eaſie to inſtance, even in one of thoſe Scriptures which you have mentioned. For whereas you ſay Phineas *prayed*, are put in for Phineas *executed judgement*; I anſwer, the originall word in that very text, hath diverſe ſignifications, and is therefore tranſlated diverſly: for in the Septuagint it is, Phineas *did propitiate or pacifie God*: in the Chalde, *he prayed*; And in later ones, it is tranſlated, *He executed judgement*.

And as for the next, if it cannot be answered with the like facility, then that which followeth may: for whereas the words are barely turned, *The rod of the ungodly commeth not on the lot of the righteous*; you can but open the meaning, and say *That it commeth not, so as to rest or abide upon it*; and yet commeth nevertheleſſe.

After this you tell us of another pervertion, in the Epiſtle on Munday in Eaſter week, where theſe words, *Iſrael remembred*, are put in for *He*, that is, *God remembred*. But ſhall I tell you, there is no ſuch thing at all in that Epiſtle: you doe but dream ſure, or take your wares upon truſt; it had been elſe in the Epiſtle on the Munday before Eaſter, where we read indeed, thus: *Yet remembred Iſrael the old times of Moſes*: which (as you ſay) ſhould be *He*, that is, *God remembred*. This is your gloſſe; and yet the *Geneva* noteth, that the word *Hee* hath relation to the people of Iſrael, who being afflicted called to remembrance Gods benefits, which he had beſtowed upon their Fathers in times paſt: which is alſo the way that is taken in our tranſlation uſed in the Service-book, both in this and in ſome ſuch other paſſages as are either doubtfull, or ſtand in need of explanation, which are rather rendredin a mean between the liberty of paraphraſis & literall rigor, of an obſcure tranſlation, then otherwiſe; and hath ever been judged the fitteſt for publike audience, witneſſe the practiſe of all Nations, *Greek*, *Latines*, *Perſians*, *Syrians*, *Æthiopians*, *Arabians*, as *Hooker* noteth.

And ſo alſo for that other [of *not obedient*, & *of not diſobedient*] it is much after the ſame manner: & tranſlated as S. *Mathew* once tranſlated a place out of the Prophet *Micah*: For in *Mic.* 5. 2. we read that *Bethlem* was the leaſt, *Minima exiſtendo in ducibus Jehuda*: and yet in *Matth.* 2. 6. we finde it turned, *Thou Bethlem not the leaſt*; the one regarding the quantity of the place, the other the dignity. So in this of the Pſalmiſt, *They were not obedient* is true, if it be applyed to *Pharoah* and the Ægyptians: although not of ſuch an exact truth as the very letter of the originall verity may import, by referring the ſpeech to *Moſes* and *Aaron*, as the moſt doe; or to the Signes wrought in Ægypt, as *Junius* doth; For then the righter reading is, *They were not diſobedient*. So that you ſee, both upon what ground this reading ſtandeth; and upon what ground it may be altered, If authority think fitting ſo to doe, unto whom I leave it.

Dialogue.

Gent. *You ſaid, that the Service-book doth pervert the meaning of Chriſt in diverſe places of the Reuelation, I pray you ſhew me ſome of thoſe places.*

Min. The fourteenth Chapter is appointed to be read on *Childermaſſe* day, after a Popiſh manner, for an Epiſtle, of purpoſe to pervert the meaning of Chriſt.

Answer.

What an uncharitable and a raſh accuſation have we here? I think that unleſſe the Devill himſelf ſhould interpret intentions, a worſe interpretation could ſeldome have been hatched.

Dialogue.

Gen. *What was the meaning of Chriſt in that Chapter?*

Min. The meaning of Chriſt in that Chapter, was, and now is, to ſhew, that in time of greateſt perſecutions, when the heathen perſecuting Emperours, and after them the Popes did rage moſt againſt the Chriſtian Religion, and profeſſours thereof, Chriſt had his * Church (though inviſible) 144000. preſerved by him, and kept chaſte and undefiled * with ſpirituall fornication of Idolatry.

* In his Church, I think you mean: elſe therewill be ſcarce ſence in the words.

* This (*with*) I think you meant (*from.*)

Answer.

Theſe 144000. were the particular true members of the Church militant in the daies of Antichriſt, ſet down in a myſterious number not eaſie to be underſtood: and were (without queſtion) that ſeed of the woman mentioned, chap. 12. 17. with whom the Beaſt ſhould make war, chap. 13. 7. yea theſe were all thoſe faithfull people of God, who from the beginning of Antichriſts reign (which began about the year of our Lord 606, as is not improbable) profeſſed the truth, even untill the daies of the Reformation of the Church afterwards mentioned; at which time theſe firſt fruits, day by day, were more & more increaſed, yea, theſe being contemporary with the beaſt, do plainly teach, that God had many thouſands of his true worſhippers, even in the darkeſt daies of the great *Antichriſt*, when

theſe

there ſeemed very few or none remaining: For the Papacy creeping in, was like a botch or filthy ſoare, by which the faire face of the woman, in Chapter the twelfth, was over ſpread. The heathen perſecuting Emperours were before this, even whileſt the ſaid woman, glorious in the Primitive times, was cloathed with the Sunne, Crowned with a Crown of twelve Stars, and trampled the Moon under her feet. Nor doth this but likewiſe ſeem to be parallell to thoſe dayes of *Elijah* when there were 7000 ſcattered throughout the tribes of Iſrael, who were unknown: For ſo in theſe times there were many thouſands, ſome in one Country, ſome in another, who did diſtaſte the Idolatries & Superſtitions of *Rome*: and with theſe the Lamb was preſent. Wherefore from hence we may eaſily give anſwer to that queſtion, which the Papiſts, to no purpoſe, have often urged again us, ſaying; *Where was your Church before* Luther? It was amongſt them like an handfull of wheat in a Mountain of chaffe. For this place (as in the 12 chapt. before) teacheth, that the Church hath had her latency, and yet was not extinguiſhed no more then the Sunne when he is hid by the covering of ſome darke or thick cloud. For look by how much the want of ſincerity, and increaſe of the Popes uſurped tyranny prevailed, by ſo much was the Orthodox Church (being true profeſſours of the primitive purity) obſcured; and in reſpect of a greater multitude) ſo ſuppreſſed and clouded over, that a man would think there were ſcarce any ſuch to be found at all. But true it is, they were but reſpectively inviſible: and therefore perſecuted by the Popiſh faction, through whom their faith was not ſeldome ſealed with bleſſed martyrdome. And this chiefely is all that is meant by the latency of the true Church, and flying of the woman into the wilderneſſe.

Dialogue.

Gent. *How is the meaning of Chriſt perverted?*

Min. By miſapplying that to Children ſlain by *Herod* which was written of Chriſtians perſecuted and ſlain by the heathen perſecuting Emperours and Popes.

Gent. *Why doth the Pope pervert the meaning of Chriſt by miſapplying that to the Children ſlain by* Herod, *which was written of Chriſt and his Church perſecuted by the heathen Emperours and the Popes.*

Min.

Min. The Pope and ſo many of our Lord Biſhops, as are popiſh, doe pervert the meanning of Chriſt, by cauſing that chapter to be read on Childermaſſe day, of purpoſe to keep weak Chriſtians in blindnes, ſo as they ſhall not be able to give an anſwer to the Papiſts when they ſhall aske them, where their Religion and Church was an hundred years a goe, before *Martin Luthers* time.

ANSWER.

Here's ſtill more of your little charity: but me thinks you rather might have ſaid, that as 144000. were ſeen ſtanding with the Lamb upon mount Sion; ſo the bleſſed Innocents, as on this day murthered by cruell *Herod*, were witneſſes to the Lamb, not by ſpeaking but by ſuffering for Chriſt, and ſo both his name and his Fathers name were written in their foreheads; and their voice was like the ſound of many waters, and as the voice of a great thunder, becauſe *in Rama was there a voice heard, lamentation, weeping, and great mourning*: and their crying was a ſong, a dolefull ditty to their Parents eare, *Rachel weeping for her Children, and would not be comforted becauſe they were not*, but yet a pleaſant and pretious ditty in Gods eare, ſo ſweet as the voyce of *Harpers harping with their harps*. Nor was this their ſighing but as a new ſong, becauſe they were the firſt fruits of Martyrs unto God. They may be alſo ſaid to follow the Cant. 5. 10. *Lamb whitherſoever he went*, becauſe as the Lamb was white and ruddy; ſo they were white in their innocency, being Virgins in their chaſtity, without any guile in their mouth, or guilt in their life: but in reſpect of their blood-ſhed for the Lamb, they were bloody, red and bleeding.

So then you ſee, that although the Epiſtle was Hiſtorically true in what was afterwards, as in the former anſwer I have explained: yet fit to be read on that day, which you call Childermaſſe day, in alluſion to what was then.

DIALOGUE.

Gent. *What other meaning had Chriſt in that Chapter?*

Min. His meaning was to ſhew that in his good time he would give a free paſſage, and good ſucceſſe to the Preaching of the Goſpell, as (thanks be to his holy Majeſty) it hath had in many kingdomes ſince *Martin Luthers* time, and ſhall have every day more and more.

ANSWER.

This which you now mention is well ſpoken, and not amiſſe. For true it is, that at the fixt verſe, the ſecond part of the Chapter beginneth, wherein the downfall of Antichriſt is proclamed by three preaching Angels; the firſt whereof is ſaid to fly through the midſt of Heaven, having an everlaſting Goſpell to Preach. By which and thoſe other Angels following, we are not to underſtand any cœleſtiall Angel in reſpect of the accompliſhment of this Propheſie; but rather ſome ſpeciall Miniſters of God, whom the Lord ſtirred up as his inſtruments to work a reformation in the Church. And yet I deny not but that Saint *John* ſaw the repreſentation of this (in that heavenly theater wherein his viſions were repreſented to him) in the ſeeming ſhape and perſon of a celeſtiall Angel: which was but to ſhew, that at the time appointed, God intended the accompliſhment of this and the like appearances, by ſueh inſtruments as were pre-ordained for the ſame purpoſe.

DIALOGUE.

Gent. *I am glad to heare this, I pray you goe on, to ſhew where the meaning of Chriſt is perverted.*

Min. On *Michaelmaſſe* day, the twelfth chapter, from the ſeventh verſe to the thirteenth, is appointed to be read for an Epiſtle, it being no Epiſtle, but a propheſie, &c.

ANSWER.

The *Corinthians*, you know, are termed *Pauls* Epiſtle written in his heart: an Epiſtle, for that they were in ſtead of an Epiſtle; as *Theophylact* obſerveth. So this Scripture, howſoever not an Epiſtle properly, may ſtand in ſtead of an Epiſtle. For the denomination given to this and other portions of Scripture, taken out of the Prophets, Acts, and Revelation, is retained in reſpect of the greater part which is taken out of the Epiſtles, and not becauſe they be in themſelves Epiſtles properly: which why it ſhould be quarrelled with, is more then needeth.

But you go on, and tell us *That it is a Propheſie of a battell fought in Heaven, between* Michael *and his Angels, and the Dragon and his An-*

Angels, and of the victory that Michael *and his Angels, had over the Dragon and his Angels; and of the casting of the Dragon and his Angels out of Heaven*; all which is true, and not at all to be denyed.

DIALOGUE.

Gent. *What is meant by Heaven?*

Min. By Heaven is meant, not the highest heaven, but the Church of Christ militant here on earth.

ANSWER.

Concerning this warre in Heaven, you speak well enough. For in respect of the vision seen it was shewed in that heaven or heavenly theater where Saint *John* saw the representation of these things, as I think need not be denyed; and not in heaven it self: For in heaven properly taken there is no fighting, the warfare of those who inhabite there is quite ended, they are all triumphant, they rest in joyfull peace. But in respect of the accomplishment, there is cause enough to grant that we are pointed either to the Church of God (which is a kinde of heaven upon earth) or else to that heaven whither the womans Childe was taken up, after his mother had brought him forth: for the Dragon (in the Imperiall Dragons, or heathen persecuting Emperours) raigned over the Church till then, I mean till *Constantine* subdued them; who hanged up on high over the gates of his Palace, a Table wherein was painted a Dragon, which lay thrust through with a dart, under his own and his subjects feet.

DIALOGUE.

Min. *By* Michael *and his Angels are meant Christ and his true followers, especially the faithfull Preachers of the Gospel.*

ANSWER.

This is also reasonably well expounded; but not full enough: For the accomplishment it selfe sheweth, that *Constantine* is chiefly to be comprehended amongst those of *Michaels* Angels, who fought with the Dragon and his Angels; as (if I were to write purposely of these things) I could shew at large.

Dialogue.

Gent. *What is meant by the Dragon and his Angels?*

Min. By the Dragon and his Angels are meant the Devill, and the heathen perſecuting Emperours, and the Popes.

Answer.

Not the Popes: for this was a viſion of what was done before their times. The viſion which belongs to them, is in the next chapter: and in the account of times came not in thus ſoone. In the reſt you ſpeak right enough: For though that old Serpent which is called the Devill and Sathan, be the Dragon primarily; yet nevertheleſſe the inſtruments of his fury are ſecondarily termed Dragons too, as well as he: for which we may ſee the Scriptures, in *Jer.* 51.34. *Ezek.*29.3. *Pſal.*74.13,14. *Eſa.* 27. 1. *and chap.*51.9.

And ſo alſo for his Angels, not onely the infernall Hags of Hell are meant, but even the wicked men who were of his ſide, and helped to fight againſt the truth: for which we may likewiſe ſee the Scriptures, in *Pro.*17. 11. *Revel.* 2.10. *and chap.* 9.14.

Dialogue.

Gent. *What is meant by the Battell?*

Min. By the battell is meant perſecutions raiſed by the heathen perſecuting Emperours, and the Popes, and the popiſh Princes, againſt the Chriſtian Religion and the profeſſors thereof.

Answer.

You extend again the Viſion too farre, in bringing it down ſo low as the Popes and popiſh Princes: For it is a Prophecie of a warre begun and finiſhed before the Dragon went forth to make warre with the remnant of the womans ſeed; which warre was indeed in the dayes of Antichriſt, and is found to have relation firſt of all to thoſe cruell warres of the Beaſt againſt the *Albigenſes* and *Waldenſes*, together with all ſuch as were (if any were) called by other name profeſſing the true worſhip of Chriſt, and hath hitherto continued ſtill againſt the Saints, both in Martyrdomes, Inquiſitions,

ons, Maſſacres, and the like: but the horns of the beaſt falling from him by degrees, ſhall at the laſt give an end to this warre; and being become partners with the Saints (as many of them already are) ſhall turne their forces againſt the Beaſt, as in the 17. Chapter may be ſeene. And for your better inſtruction, you may ſee it in the end of the 12. Chapter, how that S. *John* ſaith, he ſaw the Dragon ſtanding upon the Sea-ſhore, or upon the ſand of the Sea; which was not onely a good while after the Battell that he had with *Michael*, but was alſo for the raiſing up of the Beaſt to doe that which you here mention to be done by the Popes and Popiſh Princes.

DIALOGUE.

Gent. *What is meant by the victory that Michael and his Angels had over the Dragon and his Angels?*

Min. By the victory is meant the victories that Chriſt gave to *Conſtantine* the Chriſtian Emperour; and that he hath, doth, and daily will give to Chriſtian Princes fighting his battell againſt Antichriſt and his partakers, and to the faithfull Preachers againſt falſe Teachers.

ANSWER.

Here ſtill you faile, by carrying the accompliſhment lower then the dayes of *Conſtantine*. The ſucceſſe of Chriſtian Princes againſt Antichriſt, and of faithfull Preachers againſt falſe Teachers, belongs to other viſions, and cannot be here intended, unleſſe you had the faculty of making one thing ſerve for all purpoſes.

DIALOGUE.

Gent. *What is meant by the caſting the Dragon and his Angels out of heaven?*

Min. Thereby is meant the utter confuſion and overthrow of Antichriſt by the Spirit of Chriſts mouth, that is, by Preaching of the Goſpell, ſo as he ſhall be deprived of all dignity, and ſhall have no place in heaven, that is, in the Church of God, to domineere any more; as thankes be to God, the Arch-biſhop of *Canterbury* is deprived of all dignity, and ſhall never have any place againe in heaven, I meane in the Church of God, to domineere as he hath done.

ANSWER.

The further you goe, the more wrong ſtill in your interpretation. But was it ſo, that you could not have a fling at the Archbiſhop of *Canterbury*, except you ſtreine a Prophecy? You had better ſure have let him alone, then by a falſe gloſſe corrupt the text: for in this very paſſage you have done no leſſe, as is more then manifeſt; nor doe my former Anſwers but declare it.

DIALOGUE.

Cent. *Why is this Prophecy appointed to be read on Michaelmas day?*

Min. It is appointed to be read on Michaelmaſſe day, of purpoſe to pervert the meaning of our Saviour Chriſt, by miſ-applying to *Michael* and all Angels in the higheſt Heaven, the victory that Chriſt hath, and daily doth, and will (every day more and more) give to true Chriſtians, that doe follow him, fighting his battell againſt Antichriſt.

ANSWER.

Here is againe another ſmall dram of your little Charity: the accuſation is the ſame with a former; and the expoſition not agreeing with the ſcope of the Prophecy: For if you ſtudy the Revelation throughly, you will finde this to be a viſion of the Primitive times, and not to be extended ſo low as Antichriſt, or to the ſucceſſe of ſound Chriſtians fighting againſt him.

Beſides, as for the Churches meaning, you might have ſoberly judged this to be the meaning of the Church in ordering to have this Scripture read at the time appointed; That albeit Chriſt be figured and ſignified to vs under the type of *Michael*; yet even the Angell *Michael* is underſtood to have appeared in the viſion ſhewed to S. *John*, with an hoſt of other Angels fighting againſt the Dragon and his Angels, repreſenting thereby Chriſt with his heavenly Angels, and his ſervants on earth, to fight againſt the Devill with his Angels and wicked complices, and to prevaile againſt them; as was hiſtorically fulfilled in the dayes of *Conſtantine*, who with his ſouldiers did undoubtedly fight under Chriſts banner, and was incouraged thereunto by miracle, and thereby made Generall upon Earth of this holy warfare: for behold a bright Croſſe appeared in the

the Heavens about mid-day, with this inscription on it, * *In hoc signo vinces, under this ensigne thou shalt overcome*: The truth of which miracle was confirmed to *Eusebius* by Oath, even from *Constantine* himself. And at the sight of this, *Constantine* being admonished of the Christian Religion, suffered himselfe to be taught in Christianity, and had the Banners of his Souldiers proportioned according to the fashion of the Crosse, with two Greek letters (X and P) made upon them, which should stand to signifie the name of Christ. After all which, when the warre was ended (the divine providence thus ordering these occurrences, that thereby we might learn the accomplishment of this Prophesie) he took order that a table should be hanged up on high over the gates of his Palace, wherein a Dragon was painted, which lay thrust through with a Dart, under his own and his Subjects feet; as a little before I have already mentioned, and do now cite for my Authors, *Eusebius*, *Socrates* and *Theodoret*. *Euseb. de vit. Const. lib. 3. cap. Socr. lib. 1. c. 6. Theod. lib. 1. cap. 15.* In every of which places of the said authors, the story mentioned stands recorded.

* *Vide lib. 1. de vita. Constant. cap. 22.*

AND thus hitherto I have followed you step by step, and balked nothing which your pretious Dialogue hath afforded. You make a sally next against new Orders, which because they are upon their tryall, I passe them over: heartily wishing, that under the feare of hatching Popery, we may be better setled then to part with piety. For whilest these things have been in question, the ruder sort are every day more and more irreverent. But the God of Heaven put it into the hearts of the high Court of Parliament to look into it, and to make the whole kingdome know that the Lord is King both of Heaven and Earth, and therefore more to be honoured then any King, nay then all Kings else: *The Lord is King* (saith *David*) *be the people never so unpatient: he sitteth between the Cherubins, be the Earth never so unquiet.* [a] *Declare his honour unto the heathen: and his wonders unto all the people. For the Lord is great, and cannot worthily be praysed: he is more to be feared then all Gods. As for the Gods of the heathen they are but Idols: but it is the Lord that made the Heavens. Glory and worship are before: power and honour are in his Sanctuary. Ascribe unto the Lord (ob yee kindred of the people) ascribe unto the Lord worship and power. Ascribe unto the Lord the honor due unto his name: bring presents and come into his Courts. Worship the*

* Psal. 99. 1.

[a] Psal 96 3,4,5,6, 7,8,9.

the Lord in the beauty of holineſſe : let all the Earth ſtand in aw of him.

[b] Pſ.122.1. [b] *I was glad when they ſaid unto me, let us go into the houſe of the Lord.*

[c] Pſ 93.6. [c] *Thy teſtimonies, O Lord, are ſure : Holineſſe becommeth thine houſe*

[d] Pſal 95 6. *forever.* [d] *O come, let us worſhip, and fall down, and kneele before the*

[e] Pſ 86.8,9,10. *Lord our Maker.* [e] *Among the Gods there is none like unto thee (O Lord) there is none that can doe as thou doſt. All nations that thou haſt made ſhall come and worſhip thee, O Lord : and ſhall glorifie thy name. For*

[f] Pſal 5.7. *thou art great and doſt wondrous things : thou art God alone.* [f] *I will come into thy houſe, in the multitudes of thy mercy : and in thy feare will*

[g] Pſ.63,2,3,4, 5,6. *I worſhip towards the Temple of thy holineſſe.* [g] *My Soule thirſteth for thee, my fleſh alſo longeth after thee : in a barren and dry land where no water is, Thus have I looked for thee in holineſſe : that I might behold thy power and glory. For thy loving kindneſſe is better then the life it ſelf : my lips ſhall praiſe thee. As long as I live will I magnifie thee on this manner : and lift up my hands in thy name. My Soule ſhall be ſatisfied, even as it were with marrow and fatneſſe : when my mouth praiſeth thee with joyfull lips.*

[h] Pſ 74. 2,3,4, 5,6,7. [h] *O thinke upon thy Congregation : whom thou haſt purchaſed and redeemed of old. Thinke upon the tribe of thine inheritance : and mount Sion wherein thou haſt dwelt. Lift up thy feet, that thou maiſt utterly deſtroy every enemy : which hath done evill in thy Sanctuary. Thine adverſaries roare in the middeſt of thy Congregations ; and ſet up their Banners for tokens. He that hewed timber afore out of the thick trees : was known to bring it to an excellent worke. But now they breake down all the carved worke thereof : with axes and hammers.*

All which being ſpoken by a man after Gods own heart, is of current weight, and without exception. I may therefore turn againe now to follow what is next in the Dialogue. And that which is next, is about the order preſcribed by the Church in the Viſitation of the ſick: in which becauſe you have ſome exceptions, the ſame with what we have heard from you already, in certain other paſſages, ſhall not here be again repeated.

DIALOGUE.

Gent. *What form of Prayer doth the Service-book preſcribe for ſicke perſons?*

Min. It preſcribeth no form to be uſed in the Church,

Gent. *What then?*

Min. The Miniſter muſt go to their houſes and ſalute them, as the Maſſe-Prieſt doth, ſaying, Peace be to this houſe, and to all that dwell

dwell in it; and when he is come where the sick person is, he must kneele, &c.

ANSWER.

And why (I pray) doe you quarrell with this? Christ taught his Disciples so to salute the house into which they entred, *Matth.* 10. 12, 13. and *Luk.* 10. 5,6,7. And may not the Ministers since those times doe the like, but be blamed for their labours? You fight with your own shaddow, and quarrell without a cause: as is most apparent. There be six duties of charity, of which our Saviour will speak at the latter day; and to come and visite the sick is one of them, *Matth.* 25.35,36. Nor is it in the Minister, but even a work also of his office: And therefore, being sent for, he commeth to pray with, instruct, comfort, and strengthen the sick party. For *Is any man sick among you, let him call for the Elders of the Church, and let them pray over him, Jam.* 5. 14. This order then is not without a scripture rule.

But you have a further quarrell; and that's against our absolving the sick person from all his sinnes, in the name of the Father, Sonne, and Holy Ghost. Why man, if it be done in the name of the blessed Trinity, it is not by any primary or originall power that is in our selves. For the Bishops and Pastours of the Church doe not forgive sinne by any absolute power of their own (for so only Christ their Master forgiveth sinnes) but ministerially, as the servants of Christ, and stewards, to whose fidelity their Lord and Master hath committed his Keyes. If you aske me how Christ came by this power, seeing none can forgive sinnes but God, I answer, first that he had it by Commission from God; it was a power given him by his Father: and so we reade, in Joh. 20, 21. Secondly, he had it through the Union of the God-head and Manhood into one person: For though it be true, that as he was God he had it of himselfe; yet not so, as he was Man: For as he was Man he had it by virtue of the Union from God. Now this he transfers further: *Peter* had a promise that the Keyes of the Kingdome of Heaven should be given; but this promise was not accomplished untill afterwards, not untill the day of Christs Resurrection: whereupon we reade, in as plain words as may be, That *the same day at night, which was the first day of the weeke, and when the doores were shut where the Disciples were assembled for feare of the Jews, came Jesus and stood in the midst, and said unto them*, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they had seen the Lord. Then said Jesus to them again, Peace be unto you: *As my Father sent me, so send I you. And when he had said that, he breathed on them, and said unto them, receive ye the holy Ghost. Whosesoevers sinnes ye remit, they are remitted unto them; and whosesoevers sinnes ye retaine, they are retained.* Joh. 20. 19, 20, 21, & 22, 23.

When this promise was made to *Peter*, although spoken to him in particular, yet not with an intent to invest him solely in the thing promised, as even the sequel and accomplishment thereof fully proveth. Howbeit, because he by his Confession gave answere for the rest, and was the speaker for them, when Christ said, *But whom say ye that I am?* therefore doth Christ direct his speech to him againe in particular, who as he spake for them all, so he is promised the Keyes in the behalfe of them all; See *Mat.* 16. 15, 16, 17. 18, 19.

This then sheweth, that S *Peter* was indued with no more power then the rest of the Apostles; and therefore the Pope can claime no more then another Bishop: and in that regard our Ordination is lawfull and right, valid and firme, although we goe not over to *Rome* to fetch it; For so long as we have Bishops of our owne, consecrated and installed into their Office, as Bishops alwayes have been, there is no doubt or scruple to be made. Knowing therefore that when we take Ordination we also receive an holy and Ghostly authority, not only in having the word of Reconciliation, and dispensation of the Sacraments committed unto us, but also of binding and loosing, or of remitting and retaining sinnes; we may not suffer our Church to be defamed, nor the Ministers thereof to be accounted Antichristian. For hath our Saviour said, *Whose sinnes ye remit, they are remitted; and whose sinnes ye retain, they are retained*: and shall any mortall man deny it? His words are not, *Whose sinnes ye signifie to be remitted*, but *Whose sinnes ye remit*; which the Author of the *Practice of Piety* (no Papist sure) hath well observed. Nor is the same but granted by a distinction put between *declare* and *pronounce*: For, to declare is chiefly to shew Gods goodnesse towards penitent sinners, which every good Christian may doe, when he sees occasion, for the comfort of his brother, according to the truth of Gods gratious promises: but to pronounce, is to give sentence as a Judge, in the name of him who hath the authority primarily in himselfe.

You speak of the key of Knowledge, and explaine it well enough; but

but that is not the sole key of binding and loosing, and therefore not a thing which comes fully home to the purpose. Whensoever therefore any sick person, or burthened sinner shall unbosome himselfe to one of Gods ministers, and shall heare him pronounce thus, *By the authority which Christ hath committed to me, I doe absolve thee from all thy sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost*, then may the said Sinner rest assured that his sinnes are forgiven him, and that God doth ratifie in Heaven what his Priest pronounceth on Earth. The like may be said of one who for the present sees not sufficiently into himselfe, but by the striking of him with the terrours of the Law is brought to the full sight of his wretchednesse, and by the glad tidings of the Gospell is raised up againe, and kept from desperation, namely, That then God doth fully speake peace unto his soule, when by the like Deputy he shall heare the like sentence of absolution.

Protestants (saith Bishop *Morton*) doe greatly approve the use of private and voluntary confession, when a man either suspecteth the unlawfulnesse of any action, or else when he groaneth under the sensible guilt of a troubled soule, and shall desire the way of curing his disease, by the comfortable pronunciation of Gods pardon from the mouth of him who hath the commission thereof from God. And in another place, *The power of Absolution* (saith he) *whether it be generall or particular, whether in publike or in private, is professed in our Church: where both in her publike Service is proclaimed Pardon and Absolution upon all Penitents, and a private applying of Absolution unto particular Penitents by the office of the Minister; and greater power then this, no man hath received from God*: thus he. Bishop *Usher* likewise against a Jesuites Challenge, at the 109 page saith, *He hath done us open wrong in charging us to deny, that Priests have power to forgive sinnes*. And he gives a reason irrefragable, as another great Scholar termes it, because he mentions hereupon, that *The formall words which our Church requireth to be used in the Ordination of a Minister, are these; Whose sinnes thou dost forgive, they are forgiven; and whose sinnes thou dost retaine, they are retained*. The execution of which authority accordingly is put in practise in the Visitation of the Sicke. And shall I further tell you, you shall finde it noted in the *Practise of Piety*, that Doctor *Hall* absolved Doctor *Reinolds* at his death, who not being able to speake, kissed the hand wherewith he was absolved. And in the Conference at Hampton Court, the said particular Absolution in the Common-Prayer-booke being

* *Protest. Appeal p.* 254.

Idem, *in his Appeale, p.* 270.

read, His * Majesty, who was indeed a second *Salomon*) exceedingly well approved it, adding that it was Apostolicall, and a very good ordinance, in that it were given in the name of Christ, to one that desired it, and upon the clearing of his conscience.

* *King James of blessed memory.*

Hath then Almighty God given such power unto Men, as not only to publish the conditions of Peace and Reconciliation to the sonnes of Men, *viz. Credenti remittentur peccata*, If they beleeve they shall receive *Remission*; but also to apply the comfortable assurance of Remission to this and that man in particular, and upon the sight and approbation of *Penitency* to say, *I absolve thee?* Or is this doctrine of Confession and Absolution agreeable to the Scriptures, and practise of the Church as well present as primitive? Then (that I may speake it in the words of our * English Postiller,) albeit some scribling Scribe pen an invective pamphlet against a discreet Pastor executing this office, or some self-conceited Pharisee tell the people, *this man blasphemeth*, he may notwithstanding (upon good information of faith and repentance) say to the sick sinner in his bed, *Thy sinnes are forgiven thee*, and by Christs authority commited unto him, *I absolve thee*: greater power then which no man ever received.

D. Boyse, pag. 123. impres. 1629.

Thus then, *cave non errare*, If the Minister faile not in the key of knowledge, that is, in discerning and rightly judging of the penitentiall sorrow, and contrition of the penitent, his key of Power and Authority delegate is found effectually operative, and hath in it (as one truly speaketh) the stampe of God for the quiet and content of the troubled conscience. *Qui vos audit, me audit*, he that heareth you, heareth me. Try this (saith another) and tell me whether thou shalt not finde more ease in thy conscience then can be expressed. Adding moreover, that did prophane men consider the dignity of this Divine Calling, they would the more honour the Calling, and reverence the Persons. For as God hath reconciled the world to himselfe by Jesus Christ, so hath he given unto us the Ministry of this reconciliation, as saith the Apostle in 2 *Cor.* 5. 18.

M Bedford, *Treat. of the Sacr. p.* 60.

See the Pract. of Piety

Verily the difference between the Papists and us in this point is very great: They tie the keyes to the Popes girdle, so as whoso hath them, hath them not but from him. He grants Absolutions sealed with Lead, in forme of a Judiciall sentence of a Court, although he know not how the party that he meanes to absolve stands affected, or desires an Absolution. Some have had Absolutions sent them from *Rome* for their monies: others have caused them to come by

Bills

Bills of Exchange. The Pope, under pretence of this power, takes upon him to untie the knot of fidelity which Subjects owe to their naturall Prince: he dischargeth men of their lawfull oathes, and children of the obedience which they owe to their Parents. A man they say, may be absolved against his will; no matter therefore for conditions requisite, or qualifications of Faith and Repentance in the penitent. Their Bishops and Priests (they say) forgive sinnes by the very word of Absolution, or by the bare pronouncing of the words and syllables; by a true and physicall efficiency, reaching to the very production of grace, as *Suarez* speaketh; or to the dissolution and destruction, or extinguishing of Sinne, as *Bellarmine* affirmeth. They taile also whilst they hold, that at the will and pleasure of every Priest exercising the Keyes on earth, men are bound and loosed in heaven, without any *proviso* at all, of *Clave non errante*. And *Bellarmine* would faine make the world beleeve, that the Keyes remaine in our Saviour Christs hand only at the vacancy of the Popedome. Absolution is among them made a true and a right Sacrament: They tie all upon paine of damnation to come to shrift, thrusting this their auricular confession upon the soules of Christians as an expiatory Sacrifice, and a meritorious satisfaction for sinne: They leave none to liberty, either to come or not to come, to confesse or not to confesse; but cry out, that all who will be saved must necessarily goe on in this way, though he feeles no distresse; but having throughly searched himselfe, hath been truly sorrowfull already, and received secret comfort from above. Nor are they but tied to enumerate all their sinnes, which is impossible.

Hugo, in his booke of the Churches power to binde and loose, speakes fully thus: *I dare boldly say* (quoth he) *if before the Priests absolution any man doe come to the Communion of the Body and Blood of the Lord, that he doth assuredly eat and drinke his own damnation, although he repent him never so much, and doth never so greatly lament his offences.* But yet though *Hugo* were thus bold, Saint *Paul* hath said, *Let a man examine himselfe, and so let him eat of this Bread, and drinke of this Cup.* *Hugo* might have seen it, and not have made all cases alike: notwithstanding which peremptory assertion of his, the Church of *Rome* left the matter still at liberty; yea, though *Peter Lombard* were mightily for it. For *Gratian*, who lived and flourished at the same time with *Lombard*, determineth nothing definitively, but shewing sentences for either side (both that we must confesse our sins to the Priest, and not confesse them) doth leave it indifferently unto the

Readers judgement. After whom followed *Lotharius Levita*, a Doctor of *Paris*, the scholler and earnest follower of *Peter Lombard*, who being once made Bishop of *Rome*, and named *Innocent* the third, made a law for it in the Councell of *Litteran*, which *Gregory* the ninth reciteth in his Decretall of Penance and Remission, the fift booke, and twelfth Chapter, to this effect; *Let every person of either sexe, after they are come to the yeares of discretion, faithfully confesse alone, at least* *once in a yeare their sinnes unto their owne proper Priest; and doe their indeavour with their owne strength to doe the penance that is injoyned them; receiving reverently at Easter, at the least the Sacrament of the Eucharist, unlesse peradventure by the councell of their owne Priest, for some reasonable cause, they thinke it good for a time to abstaine from receiving it. Otherwise in this life let them be prohibited to enter into the Church; and when they are dead, to be buried in Christian buriall.* This is that new Law which in their little pretty Councell of *Trent* was further enlarged, and more errours added to their abused practice of Absolution. But let not the Antichristian abuse of this divine Ordinance abolish the lawfull use thereof betwixt good Christians and their Pastours, when need and occasion is to have it used. And so I leave this point, and come next to give answer unto something else.

* *Semel in anno*, in the Latine, for *semel in anno*.

DIALOGUE.

Gent. *Why will they not suffer the Genealogy of Christ to be read to the people?*

Min. They have no warrant for it from God, but from the Pope, who saith that ignorance is the Mother of devotion: therefore the Genealogy of Christ is forbidden to be read, of purpose to keepe the people in blindnesse, not able to see the truth of God, in fulfilling his promise to *Abraham* and to *David*, that Christ should come of them, and of their seed; nor to see that Christ came not only of *Abraham* and of *David*, who were Jewes, but also of *Rahab* and of *Ruth*, who were Gentiles; and that therefore Christ is not a Saviour of the Jewes only, but also of us Gentiles.

ANSWER.

Your judgement is too rash to be credited; too rash, good man, I dare assure you. If you had said that the Genealogies were lesse edifying then other scripture, and therefore omitted, your reason had

had been of more authority and better agreeing to what is mentioned in the order before the Kalender. For tell me (I beseech you) whether those Instructions and Lessons which you gather from hence, are manifest upon the bare reading? and if not (as for certaine they be not) then why should you dare to accuse the Church of such a wicked purpose as to intend the keeping of the people in blindnesse?

DIALOGUE.

Gent. *Why is the Booke of Canticles forbid to be read?*

Min. It is also forbid of purpose to keep the people in blindenesse not able to see the ardent love and affection of Christ towards them, least thereby they should be stirred up to love Christ, and to be zealous of his glory, and to abhorre the Pope and his Antichristian Religion.

ANSWER.

An heape of slanders still: Here you take the like liberty to judge that you did before: a thing nothing strange to men of your Sect; I should else have wondred, that you could not have thought the reading of this book to be omited for some other reason, which (if need were) tis like enough I could lay before you. But I passe it over, and shall only tell you, that Preaching may explaine, what reading cannot: And therefore till you hear Ministers forbidden to open in their Sermons either this book or the other Scriptures that you mention, you may (right worthy Sir) sit worshipfully down and hold your peace.

DIALOGUE.

Gent. *Why are the bookes of Kings and of Chronicles forbid?*

Min. Because they doe shew that godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaining the true Religion, and in suppressing Idolatry.

ANSWER.

You should speak the truth, and shame the Devill. At the entrance of these accusations (although I passed it by, because I might here

here declare it) you ſhid that both the Bookes of the Kings, except the eight firſt Chapters of the firſt Book, were forbidden: but look again, and you will finde it otherwiſe. If your eyes be dim, you may uſe your Spectacles: for the truth is, that both the books are appointed to be read throughout, excepting thoſe eight Chapters which you mention: and not *vice verſa*; for that's falſe. And becauſe the Books of the Chronicles do relate the ſame ſtories which are written in the Books of the Kings, it is ſufficient to appoint the reading of the one, although the other be omitted.

DIALOGUE.

Gent. *Why is the Book of the Revelation forbid?*

ANSWER.

You graut this booke alſo to be forbidden: and yet you know that we have Leſſons taken out of the Revelations, and read upon Saint *Johns* day, as alſo upon the day of *All-Saints*: beſides Epiſtles taken from thence, and appointed to be read on *Trinity* Sunday, *Michaelmaſſe* day, and *Innocents* day. Know all men therefore by theſe preſents that you plainly ſhew your ſelfe no better then a falſe accuſer.

In the next place you fall foule upon Biſhops, and beſprinkle them with the durt which your Spleen hath raiſed: only you doe a little qualifie your diſtaſt towards them that ſuffered Martyrdome in the dayes of Queen *Mary*; but like not their love to the Book of Common Prayer: thinking your ſelfe to be more illuminated then were they, notwithſtanding they laid down their lives in defence of the truth, in denying the Popes uſurped ſupremacy, and for not granting the Bread and Wine in the Lord Supper to be the Body and Blood of Chriſt. All the reſt ſince have been odious unto you, their remembrance loathſome, and judged to be men deſtitute of the true feare of God. Their Prelacy diſlikes you, and your language againſt them is juſt as was the language of *Corah*, *Dathan* and *Abiram* in the dayes of old, againſt *Moſes* and *Aaron*. *Diotrephes* was one alſo who would not receive the Apoſtles, but prated againſt them with malicious words, as Saint *John* hath told us: and becauſe this pert man that thus prated againſt them, could not be above them, he ſlights them and labours for preeminence. But

Num. 16. 3.

Epiſt. 3. v 9, 10.

what

what say the Scriptures? they give us notice of ſome, who in the latter daies ſhould periſh in the gainſaying of *Corah*, as well as of ſome who ſhould be led with the errour of *Balaam* for reward. Look well about you, and take heed how you ſtrike; an Angel elſe may chance to ſtand againſt you, whileſt you ride on the beaſt, and be as loath to looſe the rewards of your good Maſters and Dames, as was *Balaam* to looſe the rewards of the King of *Moab*. For the Pope may be Antichriſt, though Biſhops be upheld: they were never limbs of that man of Sinne, as Biſhops, but as Popiſh; whileſt they ſwore ſubjection unto him, whileſt they defended him, whileſt they worſhipped him above all that is called God, and extorted this homage from others: But ſhall they therefore whlch defie him, reſiſt, trample upon him, ſpend their lives and labours in oppoſing of him, be neceſſarily ſtill in the ſame condition, becauſe they are Biſhops? a fooliſh argument, and he were a ſenceles man that ſhould ſubſcribe it. But ſhall I tell you? there were many Kings and Princes that gave their ſtrength and power to the Beaſt, but are now revolted from him: are they not therefore Kings and Princes ſtill? Yes ſure: their calling is not loſt, they are Kings and Princes ſtill, although not Antichriſtian Kings and Princes. England was once termed the Popes Aſſe, but hath long ſince ſhaked off that yoak and aboliſhed the Popes tyranny, is it not therefore England ſtill? Or to ſpeak of what was late, The Princes, Peers and Magiſtrates of England in Queen *Maries* daies were ſhoulders and armes of Antichriſt; their calling is ſtill the ſame, and muſt ſtill be retained, notwithſtanding then they went the wrong way in it. The like is to be ſaid of Biſhops in regard of their order, which in it ſelfe is as firm, ſtrong, and ſound as ever; notwithſtanding what you, or any man elſe, may urge to the contrary. If you were not a man of faction, but would deale fairly in this buſines, you ſhould not plead for parity, or goe about to deſtroy the government of Gods Church by Biſhops; but labour to retain the Primitive form: which conſiſtreth, not in the aboliſhing of Biſhops, and ſtriving to make all Paſtours equall; but in the reſtoring of Presbyteries, by joyning with the Biſhops deſerving, honeſt, and able * Presbyters; not Lay-elders, but learned Miniſters.

See S. Judes Epiſt. *verſ.* 11.

See for this Mr. Thorndikes *book of the Primitive Government of Churches.*

In a word, there is one thing more, which before I goe further muſt be remembred. For you tell us, that *in the latter end of Queene* Elizabeths *raigne, when ſhe began to be ſickly, and not like to live long, then Doctour* Bancroft *Lord Biſhop of London, knowing that King*

James *was to succeed her, and fearing that his Majesty would reforme things amisse in the publike worship and service of God, and in the Government of the Church, did License a Booke written by a Jesuite that he kept in his house, wherein it was written*, that it was in the Popes power, as a gift appropriate to Saint *Peters* chaire, to depose the Kings of *England*, and to give authority to the People to elect, choose, and set up another.

Whereto I answer, that in this you doe but cast durt in the face of the dead: For that which you here mention is but what was objected in the Conference at Hampton Court by Doctour *Reynolds*, and openly proved then (in presence of his Majesty which you speak of) to be but a false aspersion by which the Bishop was injured and slandered. Wherefore you doe ill to revive it now for the incensing of the people to the more malice, who are already too eager to inveigh against Bishops. For I verily thinke, that never since the times of Christ and his Apostles, were Bishops in such hatred, nor had in such contempt as now. I wonder that they goe not about likewise to cry down a standing Ministrie: for personall offenders may as well countenance the abolishing of the one, as of the other: And indeed it is in a manner come even to that too, amongst some furious and fanaticke spirits. But the God of Heaven put a right end to these busie stirrs, lest all at the last be brought to ruine. Let the fierceness of those Opposites who cry *Downe with them, downe with them, even to the ground*, turn to thy praise ô blessed Lord: yea, the fierceness of them who are thus furious, doe thou restrain; and bring honour to thy name out of this dishonour, and good to thy Church out of this evill: It is thine owne cause, ô God; arise therefore and defend it, in spight of all that shall oppose it.

And thus I am come almost to the end of your dowty Dialogue; a little more will bring me to it.

Dialogue.

Gent. *There was a little Booke written of late, and dedicated to the House of Parliament, that had most of these things in it, that you have spoken of, concerning the Service-booke and the Bishops.*

Min. There was so, but the Authour thereof is much grieved every time that he doth thinke upon it, because it was dispersed without his consent, and printed false, by putting in and leaving out of words; so as it was not fit to be presented to the House of Parliament.

Answer.

ANSWER.

Great pitty ſure to ſee ſo worthy a worke defaced, eſpecially being intended for the view of the high Court of Parliament. But grieve not at it, though you ſometimes chance to thinke upon it; for you make amends for all, in this moſt learned and throughpaced Dialogue; which is *inſtar omnium*, and a great deale fitter for the Parliament then that little Booke you ſpeake of. *Aquila non capit Muſcas*; Parliaments meddle with great matters. Let little Bookes therefore goe, and thinke your ſelfe better with this great volume of almoſt twenty leaves in *Quarto*; which the Parliament (when it hath nothing elſe to doe) will read and reliſh as well as it can. This is enough to comfort you; you may by no meanes deſire more, except you had written to better purpoſe.

DIALOGUE.

Gent. *It made mention of Judgements, &c.*

ANSWER.

Here you come in with a diſcourſe, out of your little Booke, of ſome fearefull Judgements ſhewed on Churches by Thunder and Lightning, in Service time; and yon mention chiefly two; the one on the Pariſh Church of *Whitcomb* in *Devonſhire*, upon the 21 day of *October* 1638. the other on the Pariſh Church of *Anthony* in *Cornwall* upon *Whitſunday* 1640. when the people were kneeling at the Communion: which fell upon thoſe places to ſhew that God is not pleaſed, but much offended with the publike Worſhip and Service which is preſcribed unto his holy Majeſty in our Service-booke. Thus ſaith your Dialogue, *pag.* 32. 35. and 37.

But what ſaith the Apoſtle? *O how unſearchable are Gods Judgements, and his wayes paſt finding out!* And verily, we thank God, our Service-booke is clearely proved to be of another nature, then to offend the diyine Maſeſty. But in this you ſpeake againſt us juſt as did the Pagans ſometimes againſt the Chriſtians; who imputed all the calamities that befell them, to be in regard of the Chriſtian religion: plagues, famine, fires, and whatſoever publike calamity befell them, was for no other cauſe. This therefore made the poore Chriſtians ſuffer the more perſecutions, and come under the greater troubles, even to the ſhedding of their blood, with a purpoſe of deſtroying them quite, and rooting them out. Howbeit the God of Heaven did ſometimes ſend them times of breathing, and at laſt ſtir-

red up a powerfull patriot carefully to defend them: all which was ſhewed in viſion to Saint *John*, as we may read it in the 12 Chapter of the Revelation. And as for us, beſide the whole Anſwer to your Dialogue, I have already (even in particular) ſhewed you, how Letanies have prevailed with God in times of danger. And are theſe ſervices now become odious to Heaven? not in themſelves, but in thoſe who doe not uſe them as they ought: For God is the ſame alwayes, from one Generation to another; he changeth not, but is the ſame for ever; and is well pleaſed to ſee us come into his Courts, and to doe our devotions before him. But this is evermore the faſhion of your Sect, to dive deeper into Gods ſecrets then they who are wiſe unto ſobriety dare determine.

God bleſſe the King, and direct aright the High Court of Parliament; and ſo guide and direct us all, that we may with a joynt conſent ſtrive together truly to ſet forth his praiſe and glory. To which let all that love the Lord ſay evermore Amen, Amen.

An addition in a word or two, to give ſatisfaction concerning the Surplice.

THe Dialogue, I confeſſe, meddles not at all with this: But becauſe ſome ſcruple at it, without cauſe; I ſhall ſpeake a word or two about it.

The attire which the Miniſter of God is by order to uſe at times of Divine Service, is a long *white garment*, which we commonly call a *Surplice*: to which Graduates have their hoods and ſuch like other Ornaments added, according to their degrees in the *Univerſity*. The uſe whereof is not only appointed by *Canon*, but eſtabliſhed by *Act of Parliament*: as may be ſeen in the *Rubrick* intituled, *The Order where Morning and Evening Prayer ſhall be uſed and ſaid.* Which *Rubrick* is ſet before the beginning of *Common Prayer*: comprehending alſo the Ornaments or Robes of Biſhops, as well as of other inferior Miniſters. All which were likewiſe in uſe by *Authority of Parliament*, in the ſecond year of the raign of King *Edward* the ſixt, and by like authority continued amongſt us, even ever ſince.

The originall of this *white garment* came not firſt from *Popery*, but was uſed in the Church of God long before. They do ill therefore who affright themſelves at the ſight thereof, and terrifie others alſo with it, as if it were a Relique or Rag of *Popery*. Were it not better (ſaith worthy *Hooker*) that the love which men beare to God

Eccleſ. Polit. pag. 61. lib. 5.

God ſhould make the leaſt things that are imployed in his Service amiable, then that their over-ſcrupulous diſlike of ſo mean a thing as a Veſtment ſhould from the very ſervice of God withdraw their hearts and affections?

Divine Religion, ſaith Saint *Hierom*, hath one kinde of habit to Miniſter before the Lord; another, for ordinary uſes belonging unto common life. This he ſaid in his Comment upon the 44. chap. of *Ezekiel*, in regard of the ornaments which even the Prieſts under the Law were clothed with: Howbeit his words are extenſive to Divine Religion in generall: and therefore he chides with *Pelagius* when he taxed at large all neat apparell, as if he had ment ſomthing alſo againſt the *white garment* worn by perſons Eccleſiaſticall, when they adminiſter the uſuall Sacrifice: For this he ſaith they did in a garment that was white. *Chryſoſtome* alſo mentions the ſame, and cals it, *A white ſhining garment*; as may be ſeen in that which he ſpeaketh to the Clergie men at *Antioch*: where he doth not accuſe them becauſe they wore it; but told them (as *Hooker* fitly noteth) that it was a matter of ſmall commendation in it ſelf, if they which weare it do nothing elſe but aire the robes which their place requireth, *Chryſoſt. ad popul. Antioch. tom. 5. Serm. 60.* *Hieron. adverſ. Pelag. lib. 3. c. 6.*

The Prieſts garments under the Law, had (I grant) their myſticall reference peculiar to thoſe times: beſide which they ſerved likewiſe for comelines, expreſſed in *Exod.* where it is ſaid *They were for glory and for beauty. Ex.* 28.2. and are not therfore exempted from the choice of the Church of Chriſt, to ſelect ſome ſpeciall one or other out of the number of thoſe holy garments, or to appoint ſome other to be worn for decency and order; according to that generall Canon of the *New Teſtament* which the Apoſtle mentions, in the 1 *Cor.* 14.40. Nor is it but certain, that the Analogie of their Law is a rule to us: yea the equity and righteouſneſſe thereof bindes us ſtill; and even in this teacheth us, that Gods Miniſters, as well now as then, are not only to be differenced from the people, but even from themſelves in reſpect of their attire at other times. For the more ſolemn the performance is of any publike duty, the better it is imprinted in the regard and eſteem of others. "For we muſt "not think but that there is ſome ground of reaſon even in nature; "whereby it commeth to paſſe, that no Nation under heaven either "doth or ever did ſuffer publike actions which are of waight, whe- "ther they be Civill or Temporall, or elſe Spirituall and Sacred, to "paſſe without ſome viſible ſolemnity, as *Hooker* ſpeaketh. Magi- *Eccl. Polit. p. 168. lib. 4.*

ſtrates of note have their robes in higheſt Courts, and Judges at Law are gravely attired: And ſhall not Miniſters officiate in comely garments?

The Angels that appeared at our Saviors Reſurrection were then imployed in a part of their ſervice; And were they not cloathed in white? a fitting Pattern for Gods Miniſters, whom the Scripture ſometimes termeth Angels, *Malach.* 3. 1. and *Revel.* 1. 20.

Revel. 15. 6. It is writen alſo in the *Revelation*, that the Seven Angels came out of the *Temple*, cloathed in pure and white linnen: a pattern againe for Gods Miniſters, and more perſpicuous, who as they are Angels in name, ſo may be like Angels in this, whileſt they doe ſervice to their God in any Temple. And if (as one ſpeaketh) it be granted to the wife of the Lamb, that ſhe ſhould be arayed in fine linnen, clean and white; for the fine linnen is the righteouſnes of the Saints: why may it not (ſaith he) be granted to her more excellent Members to be ſo arrayed in preſence of that Lamb, and in his publike ſervice, with materiall fine linnen, clean and white, in ſignification of the righteouſnes of Saints, wherewithall they ought moſt eminently to be arrayed: for ſo the Pſalmiſt mentions, in *Pſal.* 132. 9. Hereto again agrees our worthy *Hooker*, namely, *That it ſuiteth ſo fitly with that lightſome affection of joy, wherein God delighteth when his Saints praiſe him; and ſo lively reſembleth the glory of the Saints in Heaven, together with the beauty wherein Angels have appeared unto Men, that they which are to appeare for men in preſence of God as Angels, if they were left unto their own choice and would chooſe any, could not eaſily deviſe a garment of more decency for ſuch a ſervice.*

Mr. Reeve in his Divinit. p. 103.

Eccl. Polit. lib. 5. *pag.* 61. Pſal. 149. 2. Rev. 15. 6. Mar. 16. 5.

Thus then we ſee what little cauſe there is for any one to ſcruple, cryout, or raile againſt the ſolemne wearing of this Veſtment. For mine own part, I ſhall better eſteem it then ever yet: yea, though it ſhould chance to be quite put down, my thoughts will be ever the ſame, in the mean time accounting them no other then turbulent troublers of the Churches quiet, who ſhall ſtill be obſtinate, and upon no termes receive ſatisfaction, but perverſely provide to advance puritanicall humours; which being once predominant, are like a naked ſword, ſharp, and unſheathed in a mad mans hands. But from ſuch as theſe, *Good Lord deliver us.*

A further addition concerning a place in the XII. Chapter of Tobie, at the IX. verſe, where it is written that Almes doe ſave from death, and purge away all ſinne.

SOme ſay it is an Hyperbole, and ought ſo be taken, leaſt otherwiſe we detract from the Blood of Chriſt, to whom it belongeth to free from Sin and Death.

Others anſwer thus, that we muſt have recourſe to the rule, becauſe the doctrine of the Law without Chriſt profiteth nothing. *Placent igitur Eleemoſynæ Deo, quæ ſequuntur reconciliationem ſeu juſtificationem, non quæ præcedunt*; that is, *Almes pleaſe God which follow Reconciliation or Juſtification, not which goe before it*: This thus in the booke of the Concord of the Prince Electours in *Germany*, and of thoſe Divines which embraced the *Auguſtane Confeſſion*. Wherein is further added, that *Almes are the exerciſes of faith, which receives Remiſſion of ſinnes, which overcometh Death, whileſt it exerciſeth it ſelfe more and more, and in thoſe exerciſes gaines forces*. There it is alſo written, that the whole ſpeech of *Tobie* being lookt into, ſheweth that Faith is required to go before Almes. *All the dayes of thy life have God in thy minde*. And again, *Alwayes bleſſe God, and deſire of him that he would direct thy wayes*. Now this is properly of ſuch a ones Faith, of which we ſpeake, which perceiveth that it hath God appeaſed by reaſon of his mercy, and is willing to be juſtified of God, ſanctified, and ruled by him. Thus farre out of that booke, in the anſwer to the Papiſts, who cite certain places againſt us to prove that Faith doth not juſtifie, and that we deſerve Remiſſion of ſinnes and grace by our Works.

Doctor *Fulke*, againſt the *Rhemiſh* Teſtament, denieth theſe words to be in the Greek text of *Tobie*. But there is a place much like it, in *Dan.* 4 24. See alſo *Prov.* 15.27. *Prov.* 16. 6. *Luk.* 11.41. and then heare an anſwer out of Biſhop *Morton*, in his *Proteſtant appeale, lib.* 3. *cap.* 9. §. 1.

Firſt (ſaith he) in theſe places which have been objected, there is only mention made of Almes: can the Romaniſts ſay that Almes alone have this force of redeeming ſinne? If they ſhould, then might they readily be confuted by their owne Jeſuite *Maldonate*, ſhewing from St. *Auſtine*, that no man will ſay that giving of Almes can availe

vaile for purgation of ſinne, without faith in him (Chriſt) who is the authour of ſalvation. And this doctrine the Proteſtants (they know) doe not miſlike.

Secondly, the queſtion is, How then can Almes be ſaid to purge ſinne? Whereunto their foreſaid Jeſuite anſwereth, that it is impoſſible for Almes to cleanſe the ſoule from ſinne, but to diſpoſe it. Which expoſition is that which we may eaſily admit in his true ſence: for God diſpoſeth man unto faith and charity, and then is man diſpoſed and qualified to receive Remiſſion; as in the margent he noteth.

Thirdly, their Biſhop *Janſenius* and Cardinall *Bellarmine* examining the ſame text, report the excellent judgement of *Baſil*, who taught, that *Almes of themſelues cannot expiate ſinne; but the primordiall cauſe is the mercy of God, whereby men haue Redemption in all other actions.*

Well then, without any further ſearching into Authours, thus I conclude, *that Almes are the fruits and exerciſes of faith, and well pleaſing unto God*, Heb. 13. 16. And for any one to make an outward ſhew of Religion, and to talke much of Faith, but practiſe no deeds of Charity, is to be like a ſounding Braſſe and tinckling Cymball, and to be dead ſtill in ſinnes and treſpaſſes, not bringing forth fruits meet for Repentance. *Bleſſed* (therefore) *is the man that hath not walked in the counſell of the ungodly, nor ſtand in the way of ſinners; and hath not ſit in the ſeat of the ſcornfull. But his delight is in the Law of the Lord: and in his Law doth he exerciſe himſelfe day and night. For he ſhall bee like a tree planted by the waters ſide, which will bring forth her fruit in due ſeaſon.* In a word, *This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which have beleeved God, might be carefull to ſhew forth good workes*, Tit. 3.8. And then at the 14 verſe, *Let ours alſo learne to ſhew forth good workes for neceſſary uſes, that they be not unfruitfull.*

1 Cor. 13.
Mat. 3.8.
Pſal. 1. v. 1, 2, 3.

Soli Deo gloria.

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Fol. 2

A further and finall Addition concerning Epiſcopacie to prove that it is of Divine right, becauſe inſtituted by Chriſt and his Apoſtles, which this Dialogue-writer granteth, not to be till 134. yeares after Chriſt; together with a Corollary concerning a new Edition of the ſaid writers Booke.

THe beginning of Imparity among the Miniſters of the New Teſtament, was firſt laid by our Saviour Chriſt: and upon his ground, as Churches were planted, the Apoſtles raiſed the fabricke of that government which in all parts of the Church they left eſtabliſhed, before ſuch time as they left the world. Onely *Diotrephes* maliciouſly prated againſt them, and ſcorned to acknowledge the tranſcendent power of their Apoſtolicall juriſdiction. Whereupon we read in the third Epiſtle which was written by S. *Iohn*, that when the ſaid Apoſtle wrote unto the Church, this great Stickler proudly ſtood out againſt him. For *I wrote unto the Church* (ſaith he) but *Diotrephes which loveth to have the preheminence among them, receiveth us not. Wherefore, if I come, I will call to your remembrance his deeds which he doth, pratling againſt us with malitious words; and not therewith content, neither he himſelfe receiveth the Brethren, but forbidde th them that would, and thruſteth them out of the Church.*

But *Diotrephes* might have ſeen a manifeſt imparity in our Saviours owne choyce, even at the firſt, when he choſe twelve Apoſtles, and made them more eminent then his other Diſciples: for if the Seventy and the Twelve had been in all things equall, Chriſt had ſurely mentioned more Thrones then twelve, when he ſaid; *You that have followed me in the Regeneration, when the Sonne of man ſhall ſit in the Throne of his glory, ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael*, Mat. 19. 28.

It is true indeed, that even thoſe 70. were Miniſters of the Goſpel; but thoſe Twelve were as it were the Patriarches of the Church, and noted ſtill by an Article of eminence (as one worthily;) οἱ δώδεκα, that is, *the Twelve*: for thus in Scripture we finde them mentioned. Theſe therefore were Stars (without doubt) of the greateſt magnitude: and in that regard, as when the viſion concerned the ſeven Churches of Aſia in particular, it deciphers out the Angels thereof by *Seven Starres*, to

note out the Governours or Bishops there, as shall bee afterwards shewed; So, when it concernes the Church in generall, the glorious woman is brought forth with a Crowne of twelve Stars upon her head, in honour of the twelve Apostles, *Rev.* 12. 1

It is recorded likewise in the first Chapter of the *Acts*, that when a place was void among the Twelve, by reason of the transgression of the traytor *Judas*, another is elected by the casting of a Lot, to succeed him in his charge, which is in expresse words said to be a *Bishopricke*, as at the 20 verse. ἐπισκοπὴν αὐτοῦ λαβοι ἕτερος: that is, *And his Bishopricke let another take.* Now the one of those who were nominated or presented hereunto that the choyce might be made, was *Ioseph*, called *Barsabas*, whose Sirname was *Iustus*: and hee (as *Dorotheus*, in his *Synopsis*, mentions) was one of the seventy Disciples.

Besides, this is also true, that other of the Ministery had the holy Ghost; but these were so eminent, as that they gave it. The proofe is plain in *Philip* the Evangelist, who (as the said Auther saith) was one likewise of the *Seventie*: for though hee preached, wrought miracles (according to the extraordinary gifts of those times) converted and baptized the Samaritanes; yet nevertheless till *Peter* and *Iohn* came down and prayed, and laid their hands on them, they received not the holy Ghost, as is expresly written in the 8. Chapter of the Acts of the Apostles, at the 14, 15, 16 and 17 verses.

But proceed we further: the Apostles are still carefull to doe the work for which they are sent, they plant therefore Mother-Churches in Mother-Cities, they ordaine them Presbyters, and so long as they themselves take the chiefe care of those Churches, they have no other Bishops to govern them, no other wise then in common: for even the whole company were invested with a kind of oversight in the Apostles absence, whilst things were in *fieri*, though afterwards, when they were in *facto*, such as these were rather συνεπισκοποι then ἐπισκοποι; as is plaine enough, and needs no question: but in the mean while for this cause it was, that the name as yet was promiscuously given to the whole Bench of Presbyters, where the Apostles still were head, and had set up none in particular above the rest: An example whereof is in that of S. *Paul* to the *Philippians*, *chap.* 1. *verse.* 1. and in some place also, where a particular Bishop was appointed,

appointed, the name for a while is ſtill in common, as wee ſee in the 1 *Tim.*3.1. and in *Titus chap.*1. *v.*7.

But it is not the name that we ſtrive for; the thing is that which makes the difference: for though the name of *Biſhop* was not ſuddenly appropriated to one more then another; yet the thing it ſelfe was: inſomuch that the Biſhoprick where the Apoſtles had ordained Presbyters, was ſtill to them in chiefe, untill they began to ſet up, were out, or otherwiſe to with-draw upon occaſion of planting in ſome other parts of the world; which when they did, both the name and office were then more neerly connected and diſtinct: the office fully, and the name as fully too, even quickly after. And (without queſtion) this not well obſerved, makes ſome talke ſtrangely, and beſtirre them madly for a Parity; urging upon us Scripture to none or little purpoſe.

The firſt that was ſetled, was *Iames*, Biſhop of *Ieruſalem*, one of the Apoſtles, under whom & his Presbyters was the Church of *Ieruſalem*: his Deacon was S. *Steven*, as *Ignatius Epiſt. ad Trall.* mentions. This was his peculiar charge, and for this Church they firſt provided before their departure from it. And when ſometimes after this, they have occaſion to come up thither, *Iames* is mentioned as one ſetled there, *Gal.*1.18. His name is put in the firſt place, becauſe that was his peculiar charge, *Gal.*2.9. which at verſe 12. is more manifeſt; when S. *Peter*, by the direction of S. *Iames*, withdrawes himſelf from eating with the Gentiles. We read alſo of S. *Paul*, how at his laſt journey to *Ieruſalem*, hee went to *Iames*, where hee and his Presbyters were aſſembled, and takes advice from him (becauſe of his ſetled abode in that place) how hee ought to behave himſelfe towards thoſe of the Circumciſion which beleeved, *Act.* 21.19.

Afterwards (although not preſently) *Timothy* and *Titus* are made Biſhops, the one of *Epheſus*, the other of *Crete*.

And firſt for *Timothy*: he is commanded to charge the preachers of *Epheſus*, that they teach no other doctrine then was preſcribed, 1 *Tim.*1.3. Now if *Timothy* were but an equall Presbyter with the reſt, who would not think how equally apt the reſt would be to bid him keep within his own compaſſe, and not to meddle with them? Nor doe we but read againe at the third Chapter, verſ. 10. that he muſt examine the Deacons, and

let them minister if they be found blameleſſe. And in the next Chapter at the 13. verſe, he is charged both to command and teach And in the Chapter after this, at the 17. verſe, hee muſt ſee that the painfull Presbyters bee reſpectively uſed, and liberally maintained. And at the 19. verſe, he hath power to cenſure ill deſerving Presbyters, but upon faire grounds: for hee may not receive an accuſation againſt a Presbyter, under two or three witneſſes: and will any man thinke that this could bee done without the power of a Iuriſdiction? Then, at the next verſe, when he findes a Presbyter convicted by ſuch teſtimony as aforeſaid, he may, he muſt rebuke him before all; that others alſo may feare. This made that Father *Epiphanius, hæreſ.* 75. ſay, not onely that *the Divine ſpeech of the Apoſtle teacheth who is a Biſhop and who is a Presbyter*, in ſaying to *Timothy*, *Rebuke not an Elder*: but alſo, *How could a Biſhop rebuke a Presbyter, if he had no power over a Presbyter.* Then, at the next verſe hee is ſtrictly charged to obſerve theſe things, without preferring one before another, and to doe nothing partially. A plain proofe againe of his power and authority over the reſt. And finally, in the verſe after this, he is forbidden to lay hands ſuddenly upon any one, Hee had power therefore of the impoſition of hands, and to ordain Presbyters: For the charge is particularly directed to him, and not to them; even as wee ſhall ſee it afterwards in the Church of *Crete*, where the power of ordination is as peculiar to *Titus*, as here to *Timothy*; and in neither places committed to the Presbyters. This therefore made one ſay, that *Their* hands without *His*, will not ſerve; *His* without *Theirs* might. An Apoſtle did ſo to him, (meaning to *Timothy*;) and he a Biſhop might doe it to others: For the Apoſtle doth not ſay here, *Lend thy hand to be laid on with others*; but appropriates it as his owne act, ſaying even to him in particular, *Lay hands ſuddenly upon no man, neither partake of other mens ſins.* Bee there then what Presbyters there will, although the Biſhop (and ſo is the practice of our Church) may joyne their hands to his owne; yet that they alone without him can make a man a lawfull Miniſter, is utterly denied: for a meere Presbyter, or many Presbyters of themſelves, did never ordain others into the holy Miniſtery. And *Epiphanius* gives the reaſon of it; *For how can it be* (ſaith he) *that a Prieſt ſhould create* [*qui poteſtatem imponendi manus non habet*] who

who hath no power of the impoſition of hands? *Hierome* himſelfe could ſay, *Excepta ordinatione*; who being no faſt friend to Biſhops, may be the better heard without ſuſpition. *Quid enim facit Epiſcopus, excepta ordinatione, quod Presbyter non facit? For what doth a Biſhop, except ordination, which a Presbyter alſo doth not?* they be his owne words in an Epiſtle written to *Evagrius*. And in the dayes of *Athanaſius*, when that worthy *Hoſius* was alſo famous, there was one *Colluthus* (a certain Prieſt of *Alexandria*) who tooke upon him to ordaine Presbyters: but the Church in a generall Councell, convented him, and pronounced againſt his ordination, that it was no other then a meere *Nullity*. *Quo pacto igitur Presbyter Iſchyras, aut quo tandem authore conſtitutus? nunquid ſcilicet à Colluthо?* ſaith *Athanaſius* in his ſecond Apologie, *Iſchyras* was no Prieſt, becauſe ordained by *Colluthus*. He is therefore not onely oppoſed whilſt hee had the holy cup in his hand; but even deveſted afterwards of his pretended orders, and with all the reſt which *Colluthus* undertooke to make, put amongſt the Laicks, ranked in their order, and under their name admitted to the holy Supper.

But ſome (perhaps) will ſay, that *Paul* and *Barnabas* in *Acts* 13.3. received impoſition of hands by the Presbyters of *Antioch*; and therefore meere Presbyters may ordaine. No ſure, never a jot the more for this. Impoſition of hands was for more cauſes then one: both *Paul* and *Barnabas* were in the Miniſtery before this; and therefore by that which was now done, they received not their conſecration into holy orders. It may rather be ſaid, that *Paul* had his ordination from *Ananias*, a certaine *Diſciple* of *Damaſcus*; becauſe he (before this) came and laid his hands upon him, as we read in *Act.*9.17. But neither was this to ordaine him into holy orders, in regard that his calling was immediate; and therefore ſaith he to thoſe of *Galatia*, that he was *an Apoſtle not of men, neither by man, but by Ieſus Chriſt, & God the Father, Gal.*1.1. And to the *Corinthians*, *That he was not inferior to the very chiefe Appoſtles*; as he hath likewiſe told us in the 2.*Cor.*12.13. What then? It is true that God gave extraordinary gifts in thoſe dayes, even to the healing of the ſicke, and curing of the diſeaſed; in which regard S.*Paul* being blinde through the bright luſtre of the viſion, is cured when *Ananias* comes & laies his hands upon him; and is alſo filled with the holy Ghoſt, which ſeems to be for the ſtrengthening of him after

his converſion, and for his ſettlement in Religion and the faith of Chriſt: for we ſee that it was done by the ſpeciall appointment of God, and not ſo much before hee went abroad to preach, as before hee was received into the Church by holy Baptiſme: yea, the whole buſineſſe was extraordinary, even in reſpect of the inſtrument, who had an immediate direction and an extraorinary gift, to doe in this all that he did, be it for what it will. And as for them at *Antioch*, they were not onely teachers, but Prophets by whom the Holy Ghoſt declared likewiſe that they muſt ſeparate *Barnabas* and *Saul* from the reſt of the Miniſters or Diſciples there, and not now make them Miniſters; that they were before: yet becauſe they muſt bee gone from them, and goe further abroad among the Gentiles, they ſolemnly commend them to the grace of God: for they faſted and prayed, and laid their hands on them, and let them goe; the expreſſe words of the text: ſo that this may be rather termed a *Manumiſſion*, then an *Ordination*. And all this while the way is plaine.

But there is yet a place in the firſt Epiſtle to *Timothy*, *chap.* 4. *verſe* 14. which is alſo urged to prove, that Presbyters may ordaine; the words being taken by ſome as if *Timothy* received his conſecration into holy Orders by the hands of Preſbyters. But if Saint *Paul* may be ſuffered to be his owne interpreter, he afterward ſhewes us, that this was otherwiſe: for *I put thee in remembrance* (ſaith he) *that thou ſtirre up the gift of God which is in thee, by the laying on of my hands*, 2 *Tim.* 1. 6. His then were the hands that ordained *Timothy*; and according thereunto is the charge that hee alſo gave to the ſaid *Timothy*, when he bade him *Lay hands ſuddenly upon no man*: there being no one word to inveſt every ordinary Presbyter with the like power. What is it then? The text objected ſaith not, *Neglect not the gift that is in thee, &c. by the impoſition of the hands of the Preſbyters; nor by the impoſition of the hands of a Preſbytery: but by the impoſition of the hands of Preſbytery*; that is, by the laying upon thee the *hands of Ordination*, termed the hands of *Preſbytery* or *Prieſthood*, becauſe that's the office into which the party conſecrated is then ordained: more then which cannot bee fairely gathered thence, eſpecially ſeeing the Apoſtle doth ſo clearly put the matter out of doubt, by ſaying that his were the hands that ordained *Timothy*, as in that before I have already

ſhewed.

ſhewed. And indeed if *Timothy* were ordained by a Presbytery, then by more then one: but Saint *Paul* in that other place hath ſaid, that his hands (and no other) were impoſed on him. Nor is this but granted, even by *Calvin* himſelfe, to be the right ſenſe of the place; as in the fourth booke of his *Inſtitutions*, at the third Chapter, is manifeſt.

But leaving *Timothy*, looke next at *Titus*: the large *Iſland* of *Crete* is expreſly committed to his peculiar charge, in which were many Cities, and he expreſly ſaid to be ſet over them all, no mention being made of any other. For, *For this cauſe left I thee in Crete, that thou ſhouldeſt put in order the things that are wanting, and ordaine Preſbyters in every City, as I appointed thee*, Tit. 1. 5. *Titus* was therefore a Biſhop at the leaſt, and hath the power of Ordination; as in this firſt teſtimony is more then manifeſt. Beſides, it is to *Titus* that the authority is given to ſtop the mouths of falſe teachers, and to convince them ſharply that they may be ſound in the faith, *verſe* 11. 13. And again, upon him is the charge laid to reject an heretick, after he had beene once or twice admoniſhed, as in the third Chapter, at the tenth verſe. So then, though the Dioceſſe was large, and the Clergy numerous, yet he is in power above them all. *Idem Miniſterium, ſed diverſa poteſtas.*

But come we next to the *Seven Churches* of *Aſia*, which are ruled by their *Seven Angels*, although at the ſame time they had in them their other Paſtors. All (as one ſpeaketh) were Angels in reſpect of their Miniſtery; one was the Angell in reſpect of his fixed ſuperiority. For the Apoſtles that planted Churches in Cities, left them to one Biſhop; and the rule is according to Gods word, that there be one Angell to watch over the City and Country belonging to it: and ſo we ſee it here in theſe Seven Churches, where each Angell anſwers for the whole City, as one Temple committed to him. And therefore (as is worthily avouched) the Pope that will be over all Cities, and *Diotrephes* that will be under none, that is, he who rejects equals, and he that receives no ſuperiours, are equally proud of an unjuſt preheminence.

The evaſion which ſome have ſought, is very poore; to one, that is (ſay they) to more; To one *Angel*, that is collectively to more *Angels* then one. But to what purpoſe is it to inſiſt any where upon propriety of ſpeech, if a man may as he pleaſeth,

ſeth, take ſuch a lawleſſe liberty of conſtruction: for (without doubt) no more are the *Seven Angels* to be taken collectively, then are the ſeven Churches: of both which Chriſt himſelfe hath ſaid, *The ſeven Starres are the Angels of the ſeven Churches, and the ſeven Candleſtickes that thou ſawſt, are the ſeven Churches, Rev.* 1 20. And then afterwards, theſe ſeven Churches are likewiſe named, both at the 11. verſe of that firſt Chapter, as alſo in the two next Chapters that follow, and ſhewed to be theſe, *viz. Epheſus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia* and *Laodicea*.

In a word, the approvements, charges and chalenges here made, are perſonall, and eaſie to be diſtinguiſhed from the ſpeeches directed to others of the ſame Church: as in example may be ſeen in that which is ſaid both to the *Angel* and to them of *Smyrna*; where firſt the graces of that Angel are acknowledged, and then to thoſe of his Church is ſaid, that the Divell ſhould caſt ſome of them into priſon, and that they ſhould bee tried, and endure tribulation ten dayes; wherein they are in generall premoniſhed of the perſecution that ſhould befall them: And then addreſſing to the Angel of the Church in particular, the ſpeech is to him in the ſingular, ſaying, *Bee thou faithfull unto the death*. And ſo indeed he was; for *Polycarpus* was then the Angel of *Smyrna*, and died Biſhop there, being crowned with the royall wreath of Martyrdome, about the yeare of our Lord 170. which was 86. yeares after he began to be Biſhop, and to ſerve God in that charge; the head of this beginning reaching up to the yeare of Chriſt 84. which was ten yeares before S. *Iohn* received his *Revelation*: hee is poore in reading that ſhall deny it, and rich in wrangling that will not grant it, making thereby *Ireneus* and *Euſebius* of no better credit then the hiſtories of *Tom Thumb* and *Garagantua*. Nor is it but greatly worth the marking, with what an admirable conſtancie that bleſſed Martyr continued faithfull, as *Euſebius* largely tels the ſtory: by which (without doubt) he ſet a cleare Comment upon the Text, in ſticking ſo cloſely to his heavenly admonition.

I will inſtance in no more, although the like may be ſeen in ſome of the reſt; eſpecially in that which was ſaid to the Angel of the Church of *Thyatyra*, who (notwithſtanding thoſe good parts, ſervices and graces which were commended in him) is not a little taxed in this; *viz.* that he ſuffered the woman *Iezabel*.

For

For mark how the words run, *Thou ſuffereſt the woman Iezabel, (who calleth herſelfe a Propheteſſe) to teach and ſeduce my ſervants, &c.* Now (as one worthily) were he but an ordinary Presbyter, unarmed with power, how could hee help it? Or why ſhould hee bee charged with what hee could not redreſſe? A A little Braſſe, or Copper well rub'd and furbiſhed, may glitter like gold; but here are more then ſhewes and probabilities of imparity amongſt Chriſts Miniſters, cleare teſtimonies of ſupereminent and juriſdictive power; as from firſt to laſt, in theſe few lines hath been truly made apparant. Epiſcopacie is therefore of no other then *Divine Inſtitution*, and was firſt begun by our bleſſed Saviour in his twelve Apoſtles: it hath been continued ever ſince by the governing of the Church with Biſhops, who are in this the Apoſtles ſucceſſors, and to bee continued till the end of the world. He that ſhall deny it, had need to looke better about him: for (ſetting aſide ſome prerogatives and priviledges, peculiar onely to them who were the firſt Apoſtles) their calling could not bee extraordinary: for if it were, then how could Chriſt be with them untill the end of the world? *But lo* (ſaith he) *I am with you alwayes, even unto the end of the world*, Matth. 28. 26.

And now after all this, I could further back the whole with teſtimonies of the Ancient: but the Scriptures are cleare enough without them. And yet, to give truth the greater luſter, I ſhall collect ſome few (beſides what of this nature hath been already) and briefly ſet them downe.

S. *Hierom* ſhall be firſt, who expounding theſe words in the 44. Pſalm, namely, that *In the ſtead of Fathers thou ſhalt have Children*, breakes forth into theſe words: *Fuerint (O Eccleſia) Apoſtoli patres tui, quia ipſi te genuerunt; Nunc autem, quia illi receſſerunt à mundo, habes pro his Epiſcopos filios*: that is, *O Church, the Apoſtles were thy Fathers, becauſe they begate thee: But now becauſe they have left the world, thou haſt in their ſtead Biſhops, and they are ſonnes.* The ſame doth alſo S. *Auſtin* note upon the foreſaid Pſalme. *Quid eſt* (ſaith he) *pro patribus tuis nati ſunt tibi filii? Patres miſſi ſunt Apoſtoli; pro Apoſtolis filii nati ſunt tibi, conſtituti ſunt Epiſcopi.* S. *Hierom* againe *Catol. Script. Eccleſ. Epiſt. ad Evagr. Com. in Matth. in Proem. & in Præfat. in Marc.* (though no faſt friend) hath left recorded, that Bi-

ſhops in *Alexandria* began whilſt many of the Apoſtles were alive; as S. *Peter* and S. *Paul*, S. *James* and S. *Marke*: which laſt, I mean S. *Marke*, is by the confeſſion of the ſaid Father, granted to be the firſt Biſhop there.

Saint *Ambroſe* could ſay, upon *Gal.* 1. 18. that S. *Paul* ſaw *James* at Ieruſalem, becauſe he was made Biſhop of that place by the Apoſtles. So alſo ſaith *Euſebius*, in his ſecond booke of Eccleſiaſticall Hiſtory, at the firſt and 23. Chapters.

Irenæus ſaith, in his third Booke and third Chapter againſt Hereſies, that he could reckon who were Biſhops from the Apoſtles to his owne times.

Euſebius is able to doe the like; and in expreſſe termes ſaith, that *Timothy* and *Titus* were the firſt Biſhops of *Epheſus* and *Crete*, *Eccleſ. Hiſt. l.* 3 *c.* 4.

The ſubſcriptions at the end of two of S. *Pauls* Epiſtles, have alſo ſaid it: and though no part of the Text, yet of age enough to beare witneſſe with the reſt.

But come we to *Ignatius*, a man who was not onely one of S. *Johns* Diſciples, but a faithfull Martyr, and one that had likewiſe ſeen Chriſt in the fleſh: and he, in his firſt Epiſtle, ſaith: *Quid enim aliud eſt Epiſcopus, quam is, qui omni principatu & poteſtate ſuperior eſt.* And a little after, *Quid vero Presbyterium aliud eſt, quam ſacer cœtus, Conciliarii & Aſſeſſores Epiſcopi? Quid vero Diaconi, quam imitatores angelicarum virtutum, parum eſt inculpatum Miniſterium illi miniſtrantes?* Meaning in the generall, that a Biſhop is ſuperiour to his Bench of Presbyters; they next to him; and the Deacons inferiour to both. Lo then, here wee have three orders, which hee likewiſe ſheweth a little before; and eſteemes them no better then out of the Church, who will not obey their Biſhop in the firſt place, and then the reſt accordingly. Alſo in his Epiſtle *ad Magneſios*, he rejoyceth in them that obey their Biſhop. Hee alſo ſaith, *That neither Presbyter nor Deacon, nor Lay man, can doe any thing* (*viz.* in matters Eccleſiaſticall) *without their Biſhop.*

And in his Epiſtle *ad Philadelphenſes*, ὑποτάσσεσθε τῷ ἐπισκόπῳ, καὶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις: *id eſt, Epiſcopo attendite, & Presbyteris, & Diaconis*, Obey your Biſhop, Presbyters and Deacons. And in the ſame Epiſtle a little after, χωρὶς τοῦ ἐπισκόπου μηδὲν πράσσετε: *Doe nothing without your Biſhop.*

The

The like to which he writeth to those of *Smyrna*: and in the the same Epistle saith, he saw our Saviour Christ after his Resurrection. The same doth Saint *Hierom* also witnesse of the same Father, in his Catalogue of Ecclesiastical Writers. And in the foresaid Epistle he willeth *That the Layman be subject to the Deacons, the Deacons to the Bishop, the Bishop to Christ, as Christ is to his Father.* And in his Epistle to *Polycarpus* (the *Angell* of *Smyrna*) *Let nothing* (saith he) *be done without thy minde; neither doe thou any thing without the minde of God.* And in his Epistle to the *Ephesians, Studete (dilecti) obedire Episcopo, &c. Study (beloved) to obey your Bishop.* Nor doth he but name who was the Bishop of that Church then; *viz. Onesimus*, mentioned likewise in the Scripture.

But I have done. And now, if this which hath beene said, be not sufficient to prove the *Divine right of Episcopacy*, I must for ever acknowledge the Starres to bee more glorious then the Sunne, and Glow-wormes to carry more fire and light in their tailes, then the greatest flame: which, till I want my senses, I will never doe. Yea, by this it appeareth, how wrongfully our Dialogue-writer hath alledged, that there were no other Bishops then ordinary Preachers of Gods word, untill 334. yeares after Christ: which false tenet wee may finde at the 27. page of his Book.

And know moreover, that whilst my answer to this present Dialogue of his, was at the Presse, there came to my hands a new Edition of his book, containing still the same things (excepting some one or two left out) but here and there chopped and changed in their order from what they were in that which I first received, and intermingled likewise with a few weake Additions, and scurrilous railings against the government of the Church by Bishops, as Antichristian, affirming that they themselves are Antichrists, & that the Clergy of England are like those of the Church of *Laodicea*, neither hot nor cold, but luke-warme: All which (with what else his new Edition hath affoorded) he might very well and wisely have spared, untill he had found himselfe fully able to defend his first writings: which because hee cannot, the rest will fall of it selfe, without any further answer; especially seeing there is very little or nothing more then what will come within the compasse of this.

FINIS.

Fab: Phillips

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